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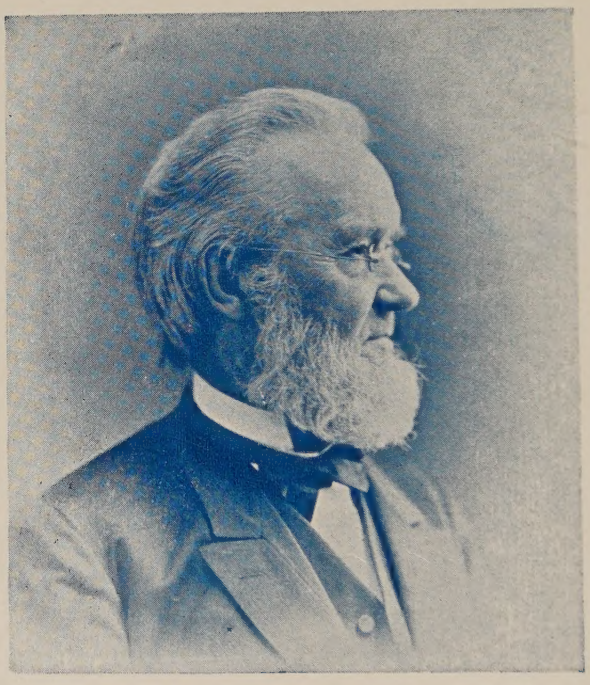

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System Anthropology (1854.)

Eight volumes of Buchanan's Journal of Man.

The Land and the People, 1847.

Opening the door of the Medical College to Woman, 1848.

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Editorship of the Eclectic Medical Journal, Cincinnati.

The New Education.

The Manual of Psychometry.

Therapeutic Sarcognomy.

Primitive Christianity, 1897.

Periodicity, 1897.

PRIMITIVE CHRISTIANITY

VOLUME I.

CONTAINING THE LOST LIVES OF

JESUS CHRIST AND THE APOSTLES

—— SHOWING ——

The dawn of Christianity in Jesus Christ,
Its destruction by martyrdom and suppression,
The Pagan origin of the Roman Church,
The Falsification of the Bible by Forgery,

AND THE AUTHENTIC

GOSPEL OF ST. JOHN

With engravings of St. John, Jesus Christ and John the Baptist.

By PROF. JOS. RODES BUCHANAN, M. D.

SECOND EDITION.

The second volume will contain the Preface; the Religion of Jesus Christ; the history of its destruction at Rome; the lives and labors of St. Paul, St. Peter, St. Thomas, St. Luke and St. Mark; the description of the Apostolic Circle at Jerusalem; the complete SYNOPTIC GOSPEL, which is the Apostolic History of the Mission of Jesus Christ from the beginning to the end, under the authority of Matthew, Mark, Luke, John and James; the corrected Epistles of St. Paul, St. Peter, St. John, St. James and St. Jude; the true history of the Book of Revelation and the Epistle to the Hebrews; and a complete historic demonstration that what has been called Christianity is not the Christianity of Jesus Christ, but was born at Rome in fraud, outside of the Christian Church, was recognized by its Fathers then as Paganism and is really the ancient Paganism of many nations, greatly debased at Rome, but disguised as Christianity by the falsified records of an anonymous Bible, containing the forgeries of St. Paul's Epistles which are denounced by him.

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* The biblical fictions often referred to were contained in a large family bible printed by Robinson and Franklin, New York, 1839 (successors to Leavitt, Lord & Co.) The title page says it is "according to the standard of the American Bible Society" and contains "What has never before been added, an account of the lives and martyrdom of the apostles and evangelists, with plates." The publishers claim "that it possesses many advantages over any other quarto Bible in the market." It claims falsely that "the New Testament was originally written in Greek," but does not venture to say how or when it first appeared.

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DEDICATION.

TO JESUS CHRIST

The Founder of Christianity,
The first revelation on earth of Divine Wisdom,

Whose life and mission, though fatally crushed in the blood of the immortal martyrs,
May yet become the Savior of Humanity,

This revelation of his life, as the messenger of heaven, by one he has summoned to carry on his work, who desires if possible, to imitate his example,

IS HUMBLY DEDICATED:

Knowing that though imperfectly done, it is done in all sincerity, in accordance with his wish, and aided by his Disciples, and may therefore, imperfect as it is, aid to fulfill the glorious promise of St. John, made sixteen years ago,

That the whole world should bow to the truth.

PREFACE.

"PRIMITIVE CHRISTIANITY" is a result of sixty years' labor by a truth seeking scientist, leading him as a professor of physiology in several medical colleges and an original explorer of nature, to solve the problems which colleges had left unsolved and which are the most important problems as to human welfare that have ever demanded solution.

These investigations leading up from anatomy physiology and therapeutics to the brain, the soul, and the eternal life of man, required an understanding of that higher sphere of life, the world in which immortality is realized, and the relations of the mortal to the immortal, concerning which the world has been so long wandering in the dark, never finding anything which an honest scientific and critical mind could recognize as satisfactory. It was therefore necessary to find the clear comprehensive view that science would sanction, which would also satisfy those religious principles which equally demand satisfaction, but which have never been satisfied by science.

Science in its perfection must give the truth concerning religion if it is complete science, and religion in its perfection must harmonize with the truths of science and enforce the performance of duties.

When I established and named the science of PSYCHOMETRY in 1842, I made possible the solution of those obscure problems of religion and science, which ten thousand years of progressive civilization had left in darkness and contention.

Psychometry establishes the ability of the human soul in this life to explore all things in this world or in the higher world. For when the constitution of man is perfected in its intellectual power, he has the same freedom of research and exploration which belongs to the immortals, and as there are millions in whom the soul is thus emancipated in various degrees from material bondage, there will be no difficulty (as soon as mankind attend to the lesson I have given and demonstrated) in making known throughout the world the true condition and laws of that world of immortality to which we are all advancing, and which is now not far from my footsteps.

I have called this development of science the "dawn of a new civilization", for that must be its ultimate result, as it gives a key to universal knowledge, opening new vistas of limitless knowledge in geology, astronomy, natural history, political history, paleontology, chemistry, materia medica, physiology, pneumatology, cosmic laws, education, oratory, æsthetics, future heredity or progress, and the science of destiny, some of which have been explored by that profound philosopher Prof. Denton.

It would give me great pleasure to illustrate this by preparing a volume upon each of these themes; but life is too short and the world in its stupidity never welcomes revolutionary knowledge.

If I regret the stubborn ignorance of mankind it only stimulates me to try to help them out of that condition so far as I can be permitted. The triumph of mind over matter is the hope of the future, and psychometry will be the most efficient agency. But the triumphant power of matter to hold it in narrow limits is the world's history from the first beginning to the end of this century. Inertia is the law of matter, forbidding change—progress or change is the law of mind, and the time must come in which mind will not be enslaved by toil, by selfishness and by passion

and will no longer be ruled by inertia; which is the law of stability against which I always have been a rebel*. The divine plan of the Universe seems to give inertia a vast realm of power to insure stability, but also gives a large sphere to the antagonist powers of progress, and in earthlife they are in conflict against inertia.

This work is a part of my rebellion, which aims to destroy all existing institutions, aristocracies, governments, churches, colleges, penal institutions, asylums and business institutions generally, which as we have them now, are the joint products of hereditary ignorance and pervading selfishness, which the religion of Jesus Christ must fundamentally change or annihilate for it is the most powerful antagonist of the inertia which perpetuates all evils.

Therefore I regard this work in bringing forth the lost gospels of apostolic men, though there be little science in it, as the most important achievement of Psychometry, as the discovery of America was the most important achievement of navigation.

When I obtained a psychometric knowledge of the character of the apostles and of Christ, I knew that they were the heroes of humanity, anxious still to aid human progress, and that the religion to which they gave their lives must have had the elements of divine truth, which did not appear in the Roman bible or in any other record of ancient religions, and therefore it was my duty to bring their lost record to the knowledge of mankind.

The truth of the communications in this volume has the same guarantee that led the Apostles to accept the statements of Jesus as to his divine mission—the integrity and intelligence of the speakers. By that guarantee I am assured as to the communications of St. John, as I have felt the elevation and

*) As my readers belong to the class that have been most unwilling to submit to this inertia, I trust they will sympathize with my remarks upon the world's stubborn condition.

purity of his nature, and all who have more psychic power than myself realize it more fully than I do and perceive the character of his life.

Moreover I know the unsurpassed correctness of the perceptions of Mrs. Buchanan in this life, which is of course increased in the higher life, and that she has been my companion and angel guardian since her departure, with continual physical signs of her presence and writing in her own handwriting, and I know she would not intentionally try to deceive or mislead unless she had been deceived herself. Her counsel upon all matters concerning my life in this world has been good and it is not probable that she would be deceived in a world of much clearer vision and in the society she would seek.

The only occasion of any doubt is the imperfection of mediumship and the possibility of misunderstandings with the communicating spirits, who may not always catch our language correctly or impress their own thoughts and words perfectly on the medium. I am sure of the integrity of the mediums engaged (free from pecuniary motives) and I have endeavored by repetition and reviewing to correct any accidental errors. There remains the question of the familiarity of the spirits with the English language, which is not a serious question, as they have long been familiar with it, and respond readily. St. John appeared rather less familiar with the use of our language than St. Matthew and St. James.

What I have recorded has always been subjected to their revision for correction and has received their sanction.

If they were mistaken on earth as to the mission and religion of Jesus, they have not discovered any error in the many centuries of their spirit life; and when we consider the heroic integrity both of Jesus and of his disciples, as well as their sagacity, which they have manifested to me concerning affairs in this life, I think we should receive what they say as the

nearest possible approach to truth, especially when we find nothing in it contradictory to reason and find a positive repudiation of the frauds of superstition, which restores the pure religion of Jesus.

The most serious hindrance I have found is the long lapse of time and consequent imperfection of memory. This does not concern any important fact, but does involve many minor matters which it would be most interesting to learn, and especially does it involve chronology.

The spirit world has little to do with our divisions of time and consequently all are not competent in my experience to give accurate chronological statements, nor are all as accurate in their recollections of these ancient matters as of recent things. Another difficulty has been the imperfection of my own memory and liability to errors in my memoranda, requiring continual vigilance. The work has been prosecuted under the nervous debility produced by the shock of a severe fall in Boston, and two years' subsequent struggle against malaria, by which I was unfitted for active business and steady application, while eighty years had diminished my vital resources. Under better conditions hereafter greater correctness and facility will appear, for this is but the beginning of historical revelations from the past.

The most important thing in such communications is the absolute integrity and devotion to truth of all concerned in both worlds, and their unwillingness to surrender to the delusions of imagination, which are already so conspicuous in spiritual literature and are likely to overwhelm the credulous with delusions unless they learn to rely upon persons of sober and critical judgment. But assured by the highest authority of the value of this record I present it to the world as the first complete revelation of Christianity as it was in Jerusalem and is today in Heaven.

Knowing that this work has been faithfully done (under many difficulties) and that as we may now

without fear for life or liberty commune with the higher world, that it will be sustained by heavenly approbation, I know that future ages will rejoice in the truths herein presented, which will ultimately terminate the earth-born delusion that has afflicted mankind for over seventeen centuries.

The majority of mankind in this century have outgrown the old delusions and the power of the church, because they have learned that the church has never redressed human wrongs, and never attempted to establish human brotherhood, which should have been its very first duty, nor established peace among the nations it has ruled, and having no other established teacher of religion, they are drifting into skeptical materialism, ignorant of heaven and uncertain of the existence of their own souls—a state of mind that chills the noblest faculties of the soul.

To those who are drifting carelessly in that tide I would say that the most important and tragical event in the world's entire history was the appearance in Jerusalem of a man of pre-eminent virtue, whose earnest and strong-minded followers loved him with profoundest reverence, and whom succeeding generations of idolaters transformed into a God in spite of his recorded protests.

Jesus called Christ, which means that he was an inspired teacher, was different from all men that have ever appeared before or since. Entirely independent of the spirit of the age—regardless of the superstitions of the Jews, the Persians, the Hindoos and the Egyptians, with which he was familiar, and the mythological fancies of Greece and Rome, he taught a pure and simple religion at the peril of his life, which modern science confirms, which has no taint of delusion or priest craft, and which would make mankind one vast and happy brotherhood, whenever the world accepts and lives it as it was lived by him and his apostles.

The cunning ferocity that murdered him and his apostles, suppressed or distorted all their honest

writings, concealed their true history and organized with political and military power the entire mass of ancient superstitions which he was overturning, into a church sanctified by his name feloniously assumed, should inspire every lover of justice and truth to rally to the standard of this noble martyr and listen to his teaching now rescued from oblivion and from hideous distortion.

With a dignity, modesty, sincerity and integrity which commanded the faith and devotion of all who who were near him, Jesus taught the law of the perfect life and made his followers acquainted with the higher world of immortality and its inspiring communication with those who seek it. He taught them that the departed could return and would return to others as Moses and Elias came to him.

He taught them that the heavenly world might be their companion and enable them to do wondrous works of benevolent healing, of wisdom and instruction, and he taught them in private those mysteries of psychic intercourse to which the most advanced have but recently attained in the 19th century.

This reaching up to Heaven, uniting the world of mortals here and the world of our more enlightened ancestors, whose experience excels our own by thousands of years is the greatest triumph of the pioneers of modern civilization, bringing in a flood of wisdom and of love, in spite of the malignant opposition of selfish ignorance and bigotted superstition. The discovery of the American continent is but a meagre incident in comparison with the discovery of boundless worlds of magnificence and beauty which transcend the creative power of the human imagination. This may well be called the dawning of real enlightenment and civilization. The nineteenth century might in its ignorance claim the exclusive honor of hailing this dawn, though as yet it comes to us but dimly through the clouds; but we are simply recovering what Jesus taught and his followers enjoyed, for

with him the sun rose in unclouded splendor in Palestine in the first century, and for the eighteen centuries since it has been hidden from mortal sight by the dense clouds of Paganism and despotism that rose from the moral darkness of Rome, assuming the name of Christianity, which still overhang our unhappy and warring world, robbed of its birthright for eighteen centuries.

That Jesus was credentialled and empowered to announce to mankind the wisdom and the law of heaven is clearly established by his authentic history, for he is in himself a perfect witness, free from any possible distrust of his integrity. He might have been the adored leader of the Jewish nation if he had had any worldly ambition, and established a conquering church as did Mahomet, but he put away all temptation and gave the simple sacred truth to his disciples, at the inevitable peril of his life.

He testified that he bore a message from heaven which was not his own and that all he did and said was due to the overwhelming influx from the divine world, for which he claimed no honor to himself, and his disciples loved and served him in consequence as man was never served before, because they felt they were led by a heavenly power and the presence of that heavenly power was attested by miraculous performances far above the common course of nature through spiritual powers which we understand to-day and therefore do not doubt.

If we accept the unimpeachable testimony of the disinterested and inspired teacher, corroborated by the solemn testimony and the self-sacrificing heroic lives of his disciples, we act wisely, for it is impossible in the nature of things that the truth could have had any better presentation in acts and words or any more perfect attestation from the midst of a nation of its enemies. To be indifferent to such a message and its solemn demonstration is to confess that

we do not recognize the pure gold of truth when we behold it.

But when we accept this perfect moral demonstration of divine truth, we know that there is a perfect law of life—the law of God—the law of divine wisdom—the law of love and justice, in accepting which we prepare ourselves for heaven in this life and that which is to come.

The God who is no limited being but the soul of the Universe and source of our life, demands our reverential love—the entire devotion of our soul—if we would advance toward divine perfection. This was the supreme lesson Jesus gave, of which he was the illustration as well as the teacher, and when we give our devotion to God and our gratitude to the messenger of divine truth, all virtues flow into our soul, with all the energies this life demands, as it was with the disciples, and we begin a new life—a life of triumphant energy and joy—a life of conscious relation to God and heaven realizing that

"Earth hath no sorrow that heaven cannot heal."

And now my friends for whom I have labored to give you access to divine truth, my chief work is accomplished, and in a few months I go to the world of life of light and of love, from which I shall not cease to watch and to assist you and to help the incoming humanity of a brightening world.

PLAN OF THIS WORK.

In presenting this historical work it does not like the priestly falsification of Rome claim any other authority than truth. .

It it as close an approximation to truth as circumstances permitted and it presents Christ and his apostles as they desire to appear and as they did appear in Jerusalem.

The brave pioneers of the first century who have never ceased to labor for humanity have given me many proofs of their presence, esteem and cooperation and materially assisted me in prolonging my life.

But I do not consider this report perfect in its historical and literary merits, and would not have brought it forth now but for the appraching end of life, which forbids delay.

In this work the very arbitrary arrangement in chapters and verses adopted in the standard or King James' version is retained to facilitate comparison and reference to the canonical gospels. This division into chapters and verses is arbitrary. The division into chapters originated in the 13th century, and the division into verses (first accomplished by Euthalius, deacon of Alexandria, A. D. 462) was perfected by Stephens in the 16th century. The reader therefore should pay no attention to it, but simply follow the punctuation.

The contents or arguments placed at the head of each chapter in the standard version are of no authority and of modern origin. Hence it was preferred to reject them entirely.

I have deemed it better not to make the work a tedious record of desultory conversations with the ancients, but to present the result of their information in a compact and systematic form, it being understood that the contents of the gospels are derived from information given by the four evangelists and others of antiquity and by modern spirits who have assisted.

The gospel writings herewith presented do not claim to be infallibly correct any more than other histories of ancient times, nor to coincide with each other in all things, for they were written without concert among their authors at convenient intervals of time by plain men unpracticed in writing, and it would be marvelous if they did not show such differ-

ences as usually occur in records of past events as to the fullness of the narratives and their details.

The aim of this work is to restore the Gospels to their original condition and to the satisfaction of their authors, without attempting the illustrative commentaries for which there has not been time, and especially to make known to the religious world the true doctrines, lives and characters of the founders of the only religion ever known which has the entire approbation of the celestial world. St. John who was the first to call me to this work has fully expressed his sentiments which the reader will find in his life and messages.

THE CHRISTIANITY OF JERUSALEM AND THE PAGAN CHURCH OF ROME.

Christianity calls man up from the hell of selfishness to the heaven of love—from matter and death to Spirit and life.

Such is the eternal progress upward, for existence is progression or evolution. Spirit is infinite and the eternal ascent from matter is its growth—for growth, not decay is its law. From the limitation of matter to the infinity of spirit is the sphere of ascending change which makes the infinite history.

Human life ascends from its physical basis to the divine, repeating ever the miracle of creation, from that which is more minute than microscopic objectivity eluding all sense, to that which is commensurate with the stars, passing through the octave of creation, reaching definite anatomical structure first in the form of aquatic life belonging to the realm of fishes.

Thus has the evolution of the race its successive changes of spiritual life coming from darkness to light as the acorn rises from the cold ground to its sun tipped leaves.

All progress of the special comes from the universal, as the vegetable kingdom of beauty comes from light, and man evolves from God.

But the acorn in the soil knows not the light that is calling it forth and man in his primeval darkness knows not God. At first he dimly fancies mysterious powers, knowing there is something above him. From this mythological age he advances to a grander conception of some unitary cause and calls it God, knowing that it is mysteriously beyond his sphere, but conceiving still a personal being—a spirit of low grade like the Yah-weh of the Jews, active as a mortal among the physical forces of nature.

The personal God of the Jews, a magnified mortal, survives in the traditions and myths of antiquity and still rules the ignorant mind, which cannot rise above such limitation.

As humanity developes it rises but slowly to higher conceptions as its inpiration becomes more abundant. The highest conception was attained by St. John when he said "the law was with God and the law was God." The 19th century cannot surpass this.

The limitless is master of the limited, and the inconceivable of the conceivable The personality of God is not a form of being but a relation. God is personal to all humanity as infinities are related to realities. Each form is related to the infinity of space of which it occupies a part. Our earthly lives are related to eternity of which they are an atom. Whatever is, has its personal relation to the INFINITIES of space, of attraction, of light, of heat, of motion, of power, of love, of intelligence—the environment that makes its destiny.

God in the highest sense is the life from which all life comes, the intelligence of which all intelligence is a part—the light that lighteth every human being, the life that in each individual is ever advancing to a higher condition. As the source and sustainer of life, God is the Father to humanity and Jesus used

that name but not in the limited personal sense of superstitious Jews.

John, his best exponent, presented the conception of God as infinite and unchanging, widely different from the paltry Jewish conception that still flourishes not among the enlightened, but in the superstitious spheres of modern theology.

To the divine truth we are in personal relation, as the flower is to the sun; and the higher man rises in his spiritual life the more conscious is he of the divine presence which he obeys and which sustains him.

In the divine sphere there are millions of exalted spirits which represent that sphere to mortals, conveying its benignity and wisdom. The overwhelming power that came to Jesus, making him conscious of its source, conscious of supernal power and sympathy and fearless in its expression, is a solitary phenomenon in human history, but not unlike the similar power, that has come to sainted heroes in the performance of duty, to mothers in maternity, and may come in some degree to all who aspire.

He is the model whom we may imitate—the personal assurance that God is not inaccessible to all humanity and that as we seek God, we reach the heavenly kingdom that fills the earth with joy as it comes.

The kingdom of love, or kingdom of God flashed upon the earth in the mission of Jesus Christ but the dense vapor of social barbarism has hidden it ever since, for evolution demands myriads of years, and if a hundred thousand years have been required to develope life up to the completion of the animal kingdom and organization of nations with recorded history, we know the kingdom of God cannot suddenly arrive, as mankind has not yet risen above Paganism, which is known to those who understand history and will be shown in this volume.

Man is born in ignorant helplessness. The race of man appeared on earth in ignorance and poverty.

Ignorance is the parent of superstition and superstition is perpetuated by the intolerance of the animal nature—the tyranny of parents. Hence it has never ceased. It rules the world to-day.

Socrates, though faultless in character, was condemned to death, and Jesus with a far higher mission approached his death, knowing he was foredoomed by the hostile world of superstition—as intolerant in Palestine as in Greece.

His disciples followed in his path and advanced to death, perilling their lives for all humanity—for us more than for their own countrymen, and we owe them eternal gratitude. Their names are immortal. Hated and slain on earth but honored in heaven, they still continue to aid human progress.

Paul and Peter, Matthew and James of Galilee, Luke and Mark, Andrew and James of Jerusalem, Thomas and Simon, Philip and Bartholomew — in Rome and Jerusalem, in Ethiopia, Greece and Phrygia, in Egypt, England and India they left their mortal forms unhonored and forgotten in their brave work for a work for a world that was unworthy of them.

They bore the message from heaven to man. This message was soon lost, but the heavens are everlasting, and their light, already dawning, will shine with increasing brilliance until all ignorance and superstition—all want and misery disappear.

The nineteenth century has reached that high stage of intellectual enlightenment in which, as asserted by Jesus, nothing can be hid, for to his clear vision nothing was hidden in his time and he saw in the future not only his own death, but in the coming centuries the suppression of the truth by ecclesiastic despotism until in the far future political liberty would open the way for divine truth.

As I have clearly realized the truth of the ethical revelation from the higher world that came to Jerusalem, so shall millions realize it in the future by following the path I have found and shown.

To prepare for the truth we must remove the ancient and well fortified falsehoods that rule the world to-day through the Roman bible manufactured at the end of the second century.

It can easily be shown that it came into existence then anonymously, without evidence, and that during the hundred years prior to the appearance of the Testament none of its gospels were mentioned or known by any of the 26 writers of that period. On the contrary, the church writings of that period differ so widely from the canonical gospels in statements as to prove their absence. Justin Martyr knowing nothing of the Canonical gospels, said that Jesus was born in a cave and referred to Isaiah 33, 14 (which is totally irrelevant) to show that it was necessary for him to be born in a cave to fulfil prophecy. This cave story was generally believed by the early fathers, and became well established before the gospels appeared.

That Justin was entirely ignorant of the gospels is shown by the fact that in his defense of Christianity, addressed to the Emperor and the Senate (A. D. 140) he does not refer at all to any gospel record to show the reality of the career of Jesus, but refers the Acts of Pilate, saying "And that these things were done by him you may know from the Acts made in the time of Pontius Pilate." This refers to the Acts of the Senate and Daily Acts of the People which were carefully preserved and which included the reports of the governors of the provinces. This seems to be a credible history, sustaining the career of Jesus, and showing the absence of the gospels.

But we have to watch closely everything that comes from the second century era of fraud. Justin Martrr's Apologies to the Emperor and Senate being public documents have been correctly preserved, for the state was honester than the church, but his three other works are now considered "certainly spurious" (as Chambers Cycl. states).

It was a great oversight in the compilers the Tes-

tament that they did not forge a few books from Justin and others containing some reference to the New Testament, but it is too late now to begin forging, and it is not considered necessary, for the church having run a century without a bible, claims that it is independent of bibles and able to put forth anything it pleases as divine authority—the authority of priests who claim that they are the representatives of Christ and of God, with power to give passports to heaven. Claiming this imperial power, they claimed and exercised as long as possible the right to punish and even put to death those who would not submit.

The higher criticism, lame as it is, has compelled the open assumption of this authority, and it was very frankly expressed by the Rev. Moreland of St. Luke's Episcopal church in San Francisco, who admitted in a sermon published January 19, 1896, in the S. F. Examiner, that the New Testament was not produced by the Apostles but by the priests. He said:

"The Bible was written by churchmen and placed in the hands of an existing church."

"The Catholic church flourished for many generations before the New Testament was finished."

"Long before the New Testament was written, the gospel was the possession of the church."

It is true that the Catholic church flourished for as "many generations" as a hundred years contain, before it had a bible. That is admitted by the best theologians. But where were the gospels of Matthew, Mark, Luke and John during these hundred years, when the public church did not have them—and the leading Christians knew nothing of them. According to Mr. Moreland, the New Testament had not been written, but was finally "WRITTEN BY CHURCHMEN "for an existing church."

This is a full and frank confession that the four evangelists had nothing to do with the production of the gospels of the New Testament, written so long after their death and its truth is demonstrated by the

fact that no one has been able to find any evidence of their existence or any mention of them during over a hundred years after the death of St. Paul, or during the generation of over thirty years between the crucifixion of Jesus and the death of St. Paul under Nero. There is very ample evidence of this in Judge Waite's elaborate and careful "History of the Christian Religion."

Great organizations do not originate suddenly, the church originated at Rome was the natural outgrowth of a superstitious and profligate population preeminent in slavery, bloodshed and lust, debased by superstition, recognizing Nero and Caligula as Gods. It was 140 years before the bishop of Rome claimed and executed supreme power as Pope, which continued to increase to the eleventh century, when it humbled King Henry of France and started the bloody crusades. It was a hundred years from the beginning of the conspiracy, before the manufactured Bible was produced and four centuries more before the contents of the Bible were canonically and finally established. From the beginning the entire church has been advancing in superstition and though Genesis was regarded as an allegory for the first four centuries, it is now held to be the word of God.

Clergymen being salaried advocates of the Bible we do not expect them to confess anything that would discredit it, but it is refreshing to find the Scotch Presbyterian minister Prof. Robertson Smith D. D. candid enough to admit that the Canonical gospels are "unapostolic digests, of the second century."

And the Rev. J. T. Sunderland, in his candid and careful work "The Bible, its origin growth and character" admits that the gospels had no authors in the sense in which word authors is used as they were mere compilations, "mosaics" as he expressed it, the authors of which were not known. Those who wish to read a candid but kindly and friendly estimate of the bible by a worthy clergyman would find

Mr. Sunderland's book very satisfactory though he avoids all sharp criticism.

I have ascertained that the canonical New Testament was not only prepared "by church-men" independent of the four evangelists whose names it assumes, about 140 years after the crucifixion, but that it was prepared in defiance of apostolic authority and principles — in defiance of St. John, who visited Rome about fifteen years after death of St. Paul and found it difficult to procure a friendly reception and propagate the true Gospel, because the priests were then organizing the priestridden church which gradually grew into the authoritative Papacy, but had not then sufficient power to expel him as a heretic, and had not recognized him by the Testament.

It was at this time when the gospels were entirely unknown, that "the gospel was the precious possession of the church" as Mr. Moreland says, but it was not the gospel of the four evangelists. It was the corrupted Epistles of St. Paul alone that were recognized—the only Scriptures that the "higher criticism" has found, of which two thirds are rank forgeries, reversing the doctrines of Jesus Christ, declaring that God before the world existed had from his own caprice foreordained certain persons to hell—debasing women,—requiring obedience to all tyrants, under penalty of damnation, substituting a profession of faith for a life of religion—sanctioning slavery, and promising a speedy return of Jesus Christ ☞ to the very people he was addressing, coming in the clouds with a great shout and a great trumpet, snatching up the living and the innumerable millions of dead bodies (long lost in decomposition) to assemble in the clouds and be sent off with very few exceptions to hell.

This crazy language stands in the New Testament still, and stamps the Pauline Epistles as base forgeries; for if St. Paul uttered such predictions he was a wild fanatic, and if they were not uttered or written

by him, they were base forgeries prepared after his death, proving the priesthood, then organizing the church to be a regiment of impostors combined and drilled by a leader to propagate a fraud.

St. John could not overcome them, and he states that he saw the Pauline epistles circulating, crammed with what he recognized as interpolated falsehoods.

Thus was the church founded in fraud, in defiance of the true principles of Christianity—in defiance of its favorite apostle, by Roman demagogues called priests, led by one Carabbas, a favorite of Nero (as our reports from the Apostles show), and composed largely of an ignorant Pagan rabble, the dregs of the human race, if we believe what Tacitus and Josephus say of their cotemporary population. Josephus who lived at the origin of the church says, "Never did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world." And this wickedness extended through all classes as we have ample evidence that nearly every church writer of that age was either a credulous fool, a wilful liar or a convicted forger, and that lying was the established policy of the church.

Accustomed to the fables of Paganism and the deification of such monsters as Caligula and Nero, it was easy for the Roman populace to accept another deified mortal; and accustomed to the horrors of the Coliseum, their moral sense did not recoil from any picture of hell, nor did their intelligence revolt against any of the marvelous fictions circulating then under the patronage of church, such as St. Peter driving a camel through the eye of a needle and repeating the miracle to satisfy his spectators.

At this time popular ignorance and superstition were universal. There was no printing press; few could read, and there was a total lack of intelligence under the control of the church. The Roman people were profoundly ignorant of Christianity.

Hence the Rev. Robert Taylor says, "The most

candid and learned even of Christian inquirers have admitted that antiquity is most deficient just exactly where it is most important; that there is absolutely nothing known of the church history in those times on which a rational man could place any reliance, and that the epoch when Christian faith just dawned upon the world is appropriately designated as the "AGE OF FABLE." But Mr. Taylor makes the mistake of confounding the church established at Rome with that of Jerusalem, where the Christian faith first dawned.

The leading reason for this is that Christianity came to Jerusalem the religion of the poor, the common people, opposed by all the aristocracy, the scholars and the priesthood (for the scholars are ever under the control of the leading classes) and none of its apostles were from the higher ranks, the ablest being common fishermen; and wherever it went it was the religion not of the rich or powerful but of the humbler social ranks; and the records of its apostles show that they were not men of literary power.

This Christianity fell into obscurity as its leaders perished in martyrdom, and left only a very few brief writings. When a new ambitious church was organized at Rome, constructed entirely out of the world-wide Pagan myths, most of which were a thousand years old or more, it was organized in fraud and therefore in concealment, using the name of Christianity to sanctify its brazen counterfeit, but knowing nothing of the first thirty years of the life of Jesus and very little of the Apostles, and so thoroughly Pagan that the old church writers of the highest rank spoke of it as the old Pagan religion under a new name.

It was strong enough at the end of the second century to disregard all criticism and rely upon popular ignorance and credulity; and that reliance has never failed from the first century to the 19th,

for it teaches its followers not to reason but to combat all opposition and consider themselves wiser than the rest of mankind who are lost in folly and sin and doomed to suffer the wrath of God. So think the weaklings and Pharisaic bigots, but when good men join the church they ignore its bigotry and know by intuition that men as good as themselves will fare as well. They read the scriptures to find what is good in them and act upon the advice of Bishop Faustus in the 4th century, which is worth quoting now, being quite appropos.

When we look at the canonical gospels of the New Testament for their intrinsic credibility we find in them even more evidence of daring forgery than in the Epistles of St. Paul, as will be shown presently. Bishop Faustus seeing this, stated it fearlessly to St. Augustine, which Augustine was unable to answer.

He said that as Augustine recognized many objectionable things in the Old Testament, he should be equally ready to recognize the corruption in the New "especially as it is allowed not to have been written by the Son himself nor by his apostles, but long after by SOME UNKNOWN MEN, who lest they should be sus- of writing things that they knew nothing of, gave to their books the names of the apostles, declaring their books to be ACCORDING to these originals. In this I think they do grievous wrong to the disciples of Christ, by quoting their authority for the discordant and contradictory statements in these writings, saying that it was according to them, that they wrote the gospels, which are so full of errors and discrepancies, both in faith and opinions, that they can be harmonized neither with themselves nor with one another. This is nothing else than to slander good men, and to bring the charge of dissension on the brotherhood of the disciples.

"In reading the gospels the clear intuition of our heart perceives the errors, and to avoid all injustice, we accept whatever is useful in the way of building

up our faith and promoting the glory of the Lord Christ and of the Almighty God, his father, while we reject the rest as unbecoming the majesty of God and Christ and inconsistent with our belief."

Good men generally act that way unconsciously, because they have no interest in and no sympathy with false and degrading ideas. A strong and well developed nature never sympathizes with the interpolations in the gospels.

The New Testament has a great number of interpolations, designed to introduce the Old Testament as being apparently the chief basis of Christianity, though Jesus was crucified, because he laid aside the Old Testament entirely, to introduce Christianity, which is radically different, and Paul distinctly condemned the authority of the Old Testament in his Epistles, which condemnation the compilers neglected to erase.

Faustus pursued his argument as follows and we wonder he was not punished, for Augustine believed in burning heretics, but had professed the same opinions as Faustus for nine years, until his ambition led him to join the party in power.*

"I do not suppose you will ever consent or listen to such things as that a Father-in-law should lie with his daughter-in-law, as Judah did; or a father with his daughters as Lot; or with harlots like Hosea; or

*) Augustine was notoriously profligate in his youth, and his maturer years developed the more profound and cautious profligacy of the hypocrite, and priestly impostor, sustaining what he knew to be a fraud (a new name for Paganism) by amazing fictions. For example he said in his 33d sermon "I was already bishop of Hippo when I went into Ethiopia with some servants of Christ there to preach the gospel. In this country we saw many men and women without heads, who had two great eyes in their breasts; and in countries still more southly, we saw people who had but one eye in their foreheads" This is but a specimen of his fictions.

This sanctimonious impostor having been a voluminous author, became the greatest saint of the Catholic church—the greatest of the Latin Fathers, and has made the deepest impression on the character of the church. In his loose inconsistent and unreliable writings he has done the world more harm than any one who ever wrote—perfecting the destruction of Christianity with such doctrines as the fall of man, election, final perseverance of the saints, total depravity of human nature and the expediency of *burning the heretics;* but he had an element of spirituality which made him skilfull in cant

that a husband should sell his wife for a night to her lover like Abraham; or that a man should marry two sisters like Jacob; or that the rulers of the people and the men you consider most inspired, should keep their mistresses by hundreds and thousands; or according to the provisions made in Deuteronomy about wives, that the wife of one brother, if he die without children, should marry the surviving brother, and that he should raise up seed for her, instead of his brother, and if the man the man refuses to do this, the fair plaintiff should bring her case before the elders, that the brother may be called and admonished to perform this religious duty; and that if he persists in his refusal, he must not go unpunished, but the woman must loose his shoe from his right foot, and strike him in the face, and send him away, and spat upon and accursed, to perpetuate the reproach in his family.

"These and such as these are the examples and precepts in the Old Testament. If they are good, why do you not practice them? If they are bad, why do you not condemn the Old Testament in which they are found? But if you think that these are spurious interpolations, that is precisely what we think of the New Testament. You have no right to claim from us an acknowledgment for the New Testament which you do not make for the old. While many parts of the one are to be condemned the other must be exempted from all disapproval and that too when we know as I said before that it ☞ *was not written by Christ or his apostles.*"

The Old Testament argument is good, but he might have quoted vastly more wicked things from the Old Testament which have been foisted into Christianity by base forgeries—such as the command to kill witches, under which the Apostate and Pagan church founded at Rome on the ruin of Christianity has murdered cruelly more than a million of innocent persons, often by burning alive, the last of these murders occurring

in Ireland in 1895 by those who believed in burning witches.

So thoroughly was heartless cruelty inwoven into the principles of the church that the Reformation made no changes. The tortures of heretics with red hot irons by Calvin were almost as wicked as the tortures of the HOLY Inquisition, and the tortures of witches in Scotland were equally malignant, but the practice was ended by law against the opposition of the clergy. The desire to burn witches has cropped out in the United States several times lately.

The corruption of the New Testament gospels in in bringing Christianity under the horrible Old Testamen superstitions which crucified Jesus when in Jerusalem, might be called a second crucifixion—a crucifixion of his religion, infinitely more criminal and disastrous than the crucifixion of the martyrs, for the the crime against life has been repeated more than a million times and in the most horrible way.

The apostate church did not reform itself, it was by law choked off from its prey.

The law arose from the inmate virtues of that human nature, which the cruel church pronounced totally depraved and fit only for hell. If human nature should retort upon the church, what might it not say in behalf of its long resistance against bloody crimes and iron despotism.

To the charge that the Testament gospels were anonymous and loaded with interpolations, Augustine, though the leading representative of the church, was unable to make any defense but by assertions as impudent as his African fictions, which in his case was wilful lying, saying that the gospels were originally well authenticated and had been carefully handed down by a succession of bishops, when in fact there was never any authentication, never a single manuscript produced, and never a recognition of their existence by any bishop or any writer until their obscure appearance, fully 140 years after the

crucifixion. The priests durst not, or at least did not, produce them while a single apostle or a single Christian, who had heard them, was living and the ample research of a host of learned critics has established their nonexistence in circulation for more than a century and a half. They were not handed down from antiquity, but handed out from the secret chambers of the church.

But what cared the church for evidence when it had won the favor of the Pagan murderer Constantine, by the Pauline pledge of loyalty to every despotism or when the Emperor Theodosius, in the fourth century, issued a proclamation for the destruction of all literature contrary to the church and depriving of all civil rights every person who did not accept the Nicene creed, and sentencing two classes of heretics to death.

Under this fierce emperor, who first established a Holy Inquisitor and issued fifteen edicts to punish heresy in the most effective manner, by his brutal Bishop Theophilus, whose hands, as Gibbon says, were alternately familiar with gold and blood, the world's great Alexandrian library in the magnificent temple of Serapis, overlooking the great city, was destroyed and the temple levelled, the historical and literary treasures of which would have revealed the origin of the Roman church and made all ancient history luminous.

All that the church could do to establish midnight darkness, it did for many centuries, but it could not hide its crimes that paralleled the crucifixion of Christ, by the beastly murder of Egypt's noblest woman, the saint-like Hypatia, murdered as if by wolves, by fierce monks of Cyril, bishop and saint!! who dragged her from her carriage, stripped her naked, beat her to death with tiles—tore her body into pieces and burned the remains. A. D. 415. The same ferocity ruled the church unchecked and reappeared in the burning alive of the inspired Joan of Arc in 1432 A. D.—But

woman-burning under the charge of witchcraft was the established habit of the church.

No gospel coming from the Roman church has any just claim on that account, but should be considered as probably a fraud in its origin, for even now in the 19th century, the whole power of the church from the Pope down is given to the endorsement of the ridiculously childish fables, contained in its "Lives of the Saints" which ought to be read by those who think an anonymous document when endorsed by that church in the age of fraud is worthy of respect though filled with evidence of forgery.*

As the absolute nonexistence of the four gospels within the public knowledge of the church for the first 170 years of our chronology establishes their fraudulent character and the scandalous imposture which was made the basis of the church and still serves as its basis, making it the duty of every sincere Christian to begin anew the search for truth, it is highly desirable that every truth seeker should become familiar with this revolutionary truth by reference to such works, as Judge Waite's elaborate and thorough "History of the Christian Religion", the best that has ever been published—to Rev. J. T. Sunderland's "The Bible, its origin, growth and character" and President Andrew White's "History of the Warfare of Science with Theology in Christendom." Prof. Draper's small work, "Religion and Science" and his "His-

*) If a church which still gravely maintains in its "Lives of Saints" that it has miraculously dug up and preserved the original cross on which Jesus was crucified and has sent out over the world an immense number of fragments cut from that cross, which still remains perfect and unchanged after sending out a large amount of timber is regarded by any class of people as honorable or truthful, it would be useless to argue against their blind credulity and imbecility. They have attained that unsound mental condition which enabled Tertullian to say in his theological writings, "I believe it, because it is impossible." He was cotemporary with the advent of the Roman bible and completion of the Papacy; an era remarkable for the extreme unsoundness and silliness of the literature of the church.

But this is a subject too extensive for our limits and the reader is earnestly invited to consult that able and interesting work the "History of the warfare of science with theology in Christendom," by Andrew D. White, late President and historical professor in Cornell University.

tory of the Intellectual Developement of Europe" and "Bible Myths" by T. W. Doane are works of the highest character which tell the story of imposture and credulity most amply and far more effectually than it can be done in this brief essay.

No one can read these works and retain any confidence, either in the truthfulness of the bible or in its beneficial influence on human progress in intelligence, liberty and virtue. Its disastrous effect upon woman has been fully shown by Mrs. M. J. Gage in her vigorous work, "Woman, Church and State". But it would be a great mistake to confound the Bible with Christianity and to suppose that the exposition of its frauds impairs in the slightest degree the power, the honor and the beneficence of Christianity, the religion of Christ, the religion of the redemption of man from all his evils.

It does not even destroy the value of the deluded and ruined church as an assembly for the worship of God in which many of the best words of Jesus are heard and much of the gospel history is preserved especially in the Acts of the Apostles.

We may well love the church in which man has been taught to look to God in worship as a father and to Christ as an example of love. All the falsehoods of priestcraft have not been able to destroy religion but only to blindfold and corrupt it and prevent it from fulfilling its mission, by substituting earth-born Paganism for heaven-born Christianity and holding up a hideous mask before the face of Christ.

The general reader who has not the time for much reading and is entirely fearless in accepting at once what has been proven, may be satisfied with the fact that Augustine, the most conspicuous champion of the church in the fourth century could give no evidence in behalf of the church in answer to the charge of Bishop Faustus that it was well known the gospels were produced by some unknown men as being written ACCORDING to Matthew, Mark, Luke and John

and not by the apostles, being too untruthful to be honestly charged on them, and the admission by the Rev. Mr. Moreland of San Francisco in 1896 that the statement of Faustus, concerning the unknown authorship was true, as they were produced by CHURCHMEN (whose names he could not give) after the church had flourished "many generations" without a Bible, which implied that the Apostles and primitive Christians were all dead, as their generation and several more had passed away.

To this we have added the testimony of Justin Martyr in the middle of the second century who, in his solemn appeal to the Emperor and Senate, made no reference to the four gospels as the source of Christianity but found his evidences in the Acts of Pilate and in the Old Testament. That he had never seen them at all is shown by his making statements contradictory to them, based on apocryphal gospels.

When the integrity of the origin of any book is impeached, if its devotees make no defence but vague assertion and some admit that it has a spurious origin, not coming from those whose names it bears, it would seem needless to prolong the discussion when the charge is actually confessed to be true.

But men maintain their old opinions with so much stubbornness that nothing short of complete annihilation will procure their surrender.

It is desirable therefore to show by looking through every avenue of historic research the non-existence of the gospels as a public literature for the first 170 years of our chronology, and their origin a hundred years after the apostles, not as honest literature but as anonymous manuscripts.

If they existed as the creed and the sacred literature of the church ever since the time of the Apostles, they must have been in extensive circulation immediately after the end of the first century, in which they were written and could not have been produced later, as all apostles were then dead and most of them forgotten.

They must have been the most conspicuous literature of their time as the bible is the most conspicuous now, familiar to every member, and freely mentioned in public discussions and every form of religious literature in its conflict with the crude and disorderly Roman mythology which had no theological system. It is inconceivable that every theological writer and every writer on other subjects should have turned their backs on the bible and refused to allude to it in any way whatever while the Old Testament was often mentioned and quoted from, and the apocryphal writings were well known and often mentioned and used in church services, yet such is the fact. There is no trace of their existence throughout the century of gospel silence, while the gospel of the Hebrews and gospel of Peter, were often mentioned and used in the churches, and the numerous apocryphal gospels were in circulation so that we can present to day a list of the names of over 40 gospels known and circulated; but not one of the canonical gospels is heard of throughout that hundred years after the death of St. Paul and St. Peter.

I prepared a catalogue of these gospels showing their character and showing how completely they ignored the four canonical gospels, although some of them contained many similar statements and others were full of superstitious fictions, but I found the task so dry and dreary that being unwilling to inflict it on my readers I preferred to give their names in a note* with the simple statement that their authors gave no evidence that they had ever heard of the four canonical gospels, born at Rome after their time.

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*) Gospel of Paul, Gospel of the Hebrews, Gospel of the Infancy, Gospel of Andrew, Gospel of Matthias, Gospel of Cerinthus, Gospel of Apelles, Clementine Gospel, Gospel of Peter, Gospel of James or Protevangelion, Gospel of Bartholomew, Gospel of Judas, Gospel of Truth, Gospel of Simonides, Eternal Gospel, Gospel of the Egyptians, Gospel of Nicodemus, Gospel of Perfection, Gospel of Philip, Gospel of Basilides,

In addition to these gospels there were many religious writings which would certainly have mentioned the four gospels if known and circulated in their time. The list given by Waite is as follows:

Menander	A. D. 120	Papias	A. D. 150
Saturninus	" 125	Apelles	" 160
Basilides	" 125	Peregrinus, a famous philosopher	" 150 to 169
Prodicus	" 120	Marcellina	" 160
Aristides and Quadratus, authors of Apologies for the Christian Religion	" 120	Soter, Bishop of Rome	" 175
Barnabas	" 130	Philip	" 170
Agrippa Castor	" 130	Tatian	" 170
Aristion	" 130		
John the Presbyter	" 130		
Carpocrates	" 135		
Epiphanes	" 140		
Cerdo or Cerdon	" 140		
Hermas	" 145		
Cerinthus	" 145		
Isidorus	" 150		
Valentinus	" 150		

Anonymous Writings:

The Clementines.
Proverbs of Xystes.
Preaching and doctrine of Peter.
Testaments of 12 Patriarchs.
Preaching of Paul.
Syriac Manuscripts in British Museum.
Epistle to Diognetus.....A. D. 140

Judge Waite, after examining these aurthors, says: "We have met with twenty-six Christian writers, some of them persons of much celebrity and all of them writers of considerable repute, besides others of less note, and with various anonymous works, including the three most famous apocryphal gospels."

"In all this mass of Christian literature there is not

Gospel of the twelve Apostles,	Gospel or Harmony of Tatian,	Gospel of Valentine,
Gospel of the Birth of Mary,	Gospel of the Nazarenes,	Gospel of the Syrians,
Gospel of Jude,	Gospel of Thomas,	Gospel of the Ebionites,
Gospel of Longinus,	Gospel of Barnabas,	Gospel of Encratites,
Gospel of Scythians,	Gospel of Lucius,	Gospel of Justin,
	Gospel of Life,	Gospel of Manes,
		Gospel of Thaddeus.

Beside the foregoing gospels there appeared in the second century a large number of other writings relating to Christ and his Apostles, Acts, Epistles, Revelations, &c. Fabricius gives a list alphabetically arranged, of Apocryphal Acts of the Apostles, 36 in number, among which are the Acts of Peter, Acts of Peter and Andrew, Acts of John, Acts of St. Mary, &c. Then there was the Apocalypse of Peter, Apocalypse of John, Apocalypse of Paul, Bartholomew, &c. These were subsequently called apocryphal, a term meaning it first only hidden. (Waite p. 89.)

Upon such trash as this, now obsolute, the superstition of the church was nourished. It was ignorant and superstitious, but far less deleterious than the Canonical gospels, which embodied a system of malignant terrorism—and church despotism. It cultivated ignorant credulity—and prepared passive subjects for the hierarchy. And as very few read anything, the entire character of the church was due to the priests and their master Carabbas. They grasped then the reins of power which they have held firmly ever since.

to be found a single mention of any of the canonical gospels. Not one of all these writers, in any work which has been preserved, has mentioned Luke, Mark, John or Matthew as the author of a gospel."

We have now all the evidence that could exist in such an investigation—the nonexistence of the gospels, prior to 170 and their first appearance then—their being totally ignored by all the writers of the century—and the statements of some of some of these writers, contradicting the gospels (Justin Martyr and Papias) proving that they had not seen or heard of them, together with the unanswered statement of Bishop Faustus, that the gospels were prepared, not by the Apostles, but by some unknown men, and the confession of Rev. Mr. Moreland that they were written by churchmen "many generations" after the church had been successfully established—showing that it began without a bible—guided only by priests and what are now called apocryphal writings. The cool assumption of Mr. Moreland parallel to that of the Catholic priesthood that no apostolic bible was necessary as the church in its bishops had divine authority to teach what they called Christianity upon their own authority, reveals the singular impudence of the imposture, claiming divine authority for impostors.

If the Roman church had presented its claim to such divine inspiration in any person worthy to rank with the apostles—by purity of life and spiritual power, it might be judged as we judge the apostles, but as all history shows them to have been as corrupt and mendacious a body of priestly impostors as the world has ever seen, such claims are simply ludicrous and reduce them to the rank of pretentious criminals.

The decision of any competent court must be, that the Bible, as a representative of the religion that came from Christ, is an anonymous fraud, whatever may be the merit of any genuine passages it may contain, and if anonymous, necessarily of no authority whatever.

But there may be something more to be revealed, showing that it is not all a fraud, as a great deal of sound material was introduced which gives the volume great value if that material can be extracted. A counterfeit dollar has just the value of the quantity of silver it may contain. In this work the silver and the dross are separated, and the gospels restored in their original beauty, enabling us to see the real Christ and to realize the religion that will save mankind from the only hell, the hell of selfishness contention and despotism (in which they have dwelt 18 centuries)—a religion so perfect in its own beauty and wisdom that it would need only to be fairly presented, if its acceptance were not resisted by the church of despotism which we are compelled to thrust aside. But I trust that all sincere Christians will rejoice in the restoration of the pure Christianity of Jesus Christ, which expresses their own purest and noblest sentiments.

Many an agnostic thinker will say that if the canonical gospels, endorsed by the church came out as an anonymous imposture filled with the impostures of Paganism, which constitute to day the basis of the church, the bible must be an entire fraud, unworthy of notice, and all religion a delusion. Religion has been so thoroughly dishonored by an irreligious church that, it is said, 95 per cent of the young men of America are to-day outside of the church, and there is danger that the church may drag religion down with it unless it reforms itself and casts off its false records.

But knowing that religion is an eternal element in the human constitution and that the most perfect expression it has ever had was by Jesus Christ—so perfect and so free from superstition, that modern science verifies it—it will give us pleasure to find that though the power of Rome was used to bury it in oblivion for a hundred years, it was not buried but has continued visible in imperfect histories ever since

the Apostolic age, and might be traced by those histories, even if the canonical gospels had been destroyed, and the anonymous Testament had never appeared, which, though a fraudulent corruption of the real gospels, has preserved the greater portion of their language and needs to day only a revision by their authors.

This most decisive document, showing that the canonical gospels are not a mere forgery, comes to us by the Gospel of the Lord or Gospel of Marcion, as it was called, because introduced at Rome by Marcion about 140 A. D., who was an admirer of St. Paul, which coincides substantially with the Gospel of Luke, and which became diffused throughout Christendom, but which was sufficiently different from the canonical gospels to attract the hostility of the church by which it was almost entirely suppressed and hence is now difficult to find—unknown to the church. It is now a literary curiosity reproduced by German scholars.

Marcion's Gospel of the Lord was superior to the Canonical Testament, but still had been considerably corrupted in eighty years. It contained most of the Luke gospel and ten of Paul's Epistles, omitting the 15th and 16th of Romans which are largely corrupted.

It omits the first three chapters of Luke, thus blotting out a considerable amount of canonical fiction to the disgust of the church. The question is discussed by the ablest writers, whether Marcion's Gospel was taken from Luke (or a corrupted Luke) or Luke's Gospel taken from Marcion's, the origin of which is unknown. Luke says that others had endeavored to write the gospel history, and the one that Marcion obtained from some source (he came from Sinope) may be one of those mentioned by Luke.

The gospel of Marcion is more brief and concise in style. It omits the first three chapters of Luke, and

of the remainder has 145 fewer verses. Schleiermacher regards Luke as compiling his canonical gospel from thirty six different sources; and he must have been a compiler as he was not one of the apostles.

Marcion is regarded as a man of intelligence and integrity. He offended the church by adhering to Paul and not favoring the authority of the Old Testament. The circulation of the gospel of the Hebrews, of Peter and of Marcion shows that although the writings of the four evangelists were concealed and suppressed, substantially the same story in reference to Jesus was in circulation from an early period and must be regarded as historical. The Gospel of the Hebrews was generally used among the Jewish Christians and was frequently called the Gospel of Matthew. It was the gospel of the Nazarenes and Ebionites. Some modern writers have considered it a gospel of high authority. Niemeyer, Michaelis and Baronius regard it as very valuable and probably a source from which other writings were drawn. There is no doubt that it is one of the oldest and most respected gospels, extensively in use long before the canonicals appeared, and read by Justin Martyr. Baronius considered it more authentic than the Greek gospel of Matthew. It was read in the churches for three hundred years, according to Toland, and Prof. Norton thinks it was the Hebrew original of the gospel of Matthew. It is said to contain the first two chapters of Matthew.

It was almost the only one used by the Jewish Christians in the origin of the church, and it is generally agreed that it was not the production of Matthew, but was held in high reverence by the early Fathers.

The early Jewish Christians did not accept the miraculous conception, and this gospel did not teach it. It had nothing to correspond to the first two chapters of Luke. Waite says it was the first to describe the resurrection of Jesus after the crucifixion. The narrative of the gospel of the Hebrews is sup-

ported by the gospel of Nicodemus, which is extant, and the gospel of Peter, which is lost, which was used in the churches, until the canonical displaced it.

The marvelous history of Jesus was circulated, believed and made the foundation of sects in the first century, which continued for a few centuries, in spite of the suppression of the authentic gospels, but were finally overrun and suppressed by the Roman church.

When the Roman-Jewish war came on, in which Jerusalem was destroyed, the Christian church had been extensively diffused by St. Paul, but the Christians were scattered abroad by war, and as they were of the humbler class, they were soon called Ebionites (from *ebion*, poor). They are said to have organized first at Pella on the Jordan. Some of them were called Nazarenes. A Jewish Christian church continued there as late as the 5th century. At the same time the Christian church was founded by the skeptical disciple St. Thomas on the Malabar coast of India and is in existence still.

We can therefore say to our agnostic friends, ye have no good reason for your doubts, as historical Christianity was not lost by the Roman suppression of its gospels and gospel history, for the religious movement begun in Jerusalem—has never ceased to bear witness to its origin. Competent historians have no doubt of the existence of Jesus as a religious teacher. The Talmud as well as Roman history is positive. The gospel of the Hebrews, gospel of Marcion and Epistles of Paul and Syrian gospels, which were not suppresed though corrupted, have preserved Christian history as correctly as many portions of other ancient history and if the Apostles had not spoken to the world in this volume, Christianity in its corrupted form would have prolonged its existence.

But as the world goes all noble movements originated by men above their age degenerate toward the level of human society and it needs a continual influx of wisdom, love and courage to resist this degener-

acy. Christianity was soon lost in superstition, priestcraft and intolerance in all lands, and fatally crushed at Rome, but if its founders can return and be heard to-day—if mankind will listen to the angel-world, the age of peace and brotherhood shown by Jesus must come—and it is coming.

But it can come only by reforming or thrusting aside a church organized to perpetuate war and despotism, sustained by forged credentials.

It is sufficient evidence of forgery when Jesus the first and greatest teacher of divine love, with the tenderest regard for every human being and a continual affirmation of the Father's love and spiritual co-operation, is made to reverse every kind sentiment and teach universal hatred instead of love, making hatred the chief characteristic of God, the chief duty of his disciples, and the diffusion of hatred and war the chief aim of his mission.

He who can tolerate such a contradiction as possible without insanity, knows nothing of human nature. He who can accept such language as from Jesus knows nothing of his exalted nature, and he who repeats such language as from Jesus Christ is guilty of the grossest possible libel on the most exalted character ever known on earth.

And yet so great has been the power of a strong church supported by strong goverments, to compel mankind to acquiesce quietly in what every moral sentiment in man condemns as atrocious, that the following passages have been tolerated for seventeen centuries as an expression divine wisdom, justice and love—tolerated so passively that men seldom think or speak of them and turn their minds away from the horror, as something mysterious. They show that the mission of Jesus was absolutely reversed in the Roman bible and posterity will wonder that these contradictory and mutually destructive propositions could have been firmly believed for eighteen centuries by enlightened nations.

A MISSION OF WAR AND DISCORD.

Matthew, X. 34. Think not that I am come to send peace on earth; I came not to send peace, but a sword.

35. For I am come to set a man at variance against his father, and the daughter against her mother, and the daugter-in-law against her mother in-law.

36. And a man's foes shall be they of his own household

37. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

His disciples are thus instructed to stir up discord and war, and to approach the people in a spirit of hatred and vengeance against all who do not agree with them.

Matthew, X. 14, 15, says, "Whosoever shall not receive you nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." "Verily I say into you it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city."

In Mark, VI. 11, the same direction is given to shake off the dust "for a testimony against them."

The rabid state of mind that would suggest a hatred of the very dust of a place that rejected a mysterions creed is very significant.

The hope of vengeance they are to cherish is shown in Mathew, XIII. 40, 41, 42, 49, 50.

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. And shall cast them into a furnace of fire: There shall be wailing and gnashing of teeeth. * * So shall it be at the end of the world: the angels shall come forth and sever the wicked from

among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth."

Ultra orthodoxy believes, that these sufferings furnish pleasure to the saints in heaven. This is the vengeance which they are to enjoy upon all who do not at once believe that Christ is a god in opposition to his own repeated and positive declarations, which were believed by the first Christians. The exultation of a savage in burning and torturing his enemy is the highest ideal of such orthodoxy. The orthodox delightful vengeance is not upon an enemy who has injured him but upon a friendly neighbor who could not understand the trinity.

In these daring forgeries Christ is made to teach swift vengeance on the people of that generation whom he addressed, in the following insane language which appears in Matthew, XXIV, 29, 30, 31, 34.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." * * * "Verily I say unto you THIS GENERATION shall not pass till all these things be fulfilled."

And in Luke, IX, 27, he is made to say, "But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God," which means his return for the judgment day. If it meant the establishment of Christianity and obedience to himself throughout the world, it was equally a total failure.

But THAT GENERATION passed away and none of

these things occurred. The sun was not darkened, the stars did not fall—only an idiot or lunatic would have believed that they could fall. No supernal being came in the clouds, no dead arose, nobody was sent to hell, and no trumpet was heard around the 25,000 miles of the earth's circumference, nor could any sane or rational being have uttered such crazy predictions —nor would any church have sent them forth as an official manifesto, a hundred and forty years after their entire falsification unless it felt that its power was irresistible and human credulity under its absolute control.

But the centuries have rolled on with this prediction solemnly preserved as the word of God; and if a century measures three generations, we have had over fifty-one generations to falsify the predictions since they were first given out, and fifty-six generations since this impudent forgery affirmed, that they were uttered by Jesus Christ.

Intelligent men still treat this book, full of such forgeries, as worthy of reverence, concealing or avoiding its horrors and follies, to make the noble character of Jesus its sole representative, in spite of the Roman libel.

But the ethics of Jesus are never rightly presented, and the fiery predominance of malignity in the interpolations destroys every element of love, as effectively as flowers are destroyed by the contact of red-hot iron.

The intense malignity and crazy predictions in Matthew are repeated in Luke.

"Shake off the very dust from your feet for a testimony against them."—Luke, IX. 5.

"Even the very dust of your city which cleaveth on us, we do wipe off against you."—Luke, X, 11.

"But I say unto you that it shall be more tolerable in that day for Sodom, than for that city."—Luke, X, 12.

"Woe unto thee Chorazin! Woe unto thee Beth-

saida! for if the mighty works had been done Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes."—Luke, X, 13.

"But it shall be more tolerable for Tyre and Sidon at the judgement than for you. And thou Capernaum, which art exalted to Heaven, shall be thrust down to hell."

Our wonder is divided between the audacity that could publish these crazy predictions as divine, and the blind credulity which still accepts them.

This audacity characterized the whole attempt to found a priestly despotism.

Immediately after these wild threats comes another wild promise "Behold I give you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you." There was not a particle of truth in such a promise, and we know either that promise was a forgery or Jesus was an impostor. The apostles were not thus deceived. They were shrewd, practical men, who would not have listened to such impostures. He warned them of their fate, like his own, and like enlisted soldiers they did not shrink from it.

They were mobbed, insulted, imprisoned, crucified, stoned, stabbed and hung, and other martyrs have followed their example—martyred by the church.

The flood of malignity appears again in Luke XII, 40, "I am come to send fire on the earth."

51. Suppose ye that I am come to give peace on earth? I tell you Nay; but rather division.

52. For from henceforth there shall be five in one house divided, three against two and two against three.

53. The father shall be divided against the son, and the son against the father; ye mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and ye daughter-in-law against her mother-in-law.

In XIII he says twice, "Except ye repent ye shall all likewise perish."

In Luke XIV, 25, 26, 33, Christ is made to rave in the most extreme manner.

"And there went great multitudes with him, and he turned and said unto them—If any man come unto me and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple.

"Whosoever he be of you that forsaketh not all that he hath cannot be my disciple."

His apostles would never endured this crazy rant, which is the exact antithesis of his character. According to these forgeries the man who quarrels and fights with everybody, whips his wife, deserts his children, shuns society and abandons his home, neglects himself in every way and lives on the verge of suicide, is the only character that he wants as a disciple; and the Roman church has had a liberal supply of such disciples in its SAINTS who hated to see a woman as the embodyment of all evil, and fled to deserts or caves to live in filth and torture themselves by discomfort and privation, with crazy dreams and battles with the devil. Such are the heroes of Romanism presented as models in great variety in its "Lives of the Saints" endorsed by the Pope. And this is 19th century civilization inherited from Roman priests of the church of the second century.

The manifest purpose of these interpolations is to degrade moral principle to the level of the priests, for in Luke XVI the parable describes a steward swindling his master and commends the steward as acting wisely, adding "make to yourselves friends of the mammon of unrighteousness," which was quite vigorously obeyed by the early bishops. For in attempting to restrain their lavish profligacy, Chrysostom in the fourth century a splendid contrast to Augustine in his personal character, was made a martyr to their hostility. He was by far the most

eloquent and religious prelate the church produced and made every effort to overcome the vices of the clergy. But the corrupt hierarchy would not endure him. He was driven into exile travelling on foot, bareheaded in the burning sun and dying in consequence A. D. 407. He was sincere, and not being a blind bibliolater saw the imperfection of scripture and tried to rationalize it. After his martyrdom his indignant friends withdrew from the church until the emperor begged pardon for the wrong.

Demoralization and falsehood are alternately interpolated. Thus in Luke XVII, 6, we find, "And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root and be thou planted in the sea; and it should obey you."

If among millions of bible readers we find any who believe this; they will be among the ignorant and superstitious dregs of society.

The story of Lot and Lot's wife so firmly maintained by the church for over fifteen centuries but now gradually given up, still remains in Luke XVII.

"But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the son of man is revealed.

"Remember Lot's wife."

"I tell you in that night there shall be two men in one bed; the one shall be taken and the other shall be left. Two women shall be grinding together; the one shall be taken the other left."

To enforce these terrors the Pauline forgeries say that Jesus will come with the day of judgment to that generation, and in Thessalonians II we find. "It is a righteous thing with god to recompense tribulation to them that trouble you. And to you who are troubled rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not

God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord."

In Thessalonians II, "And for this cause God shall send them strong delusion, that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness," The same story of God sending delusions is also incorporated in the Gospels.

Thus the Roman God, not satisfied with foreordaining them to hell, comes again to destroy their faith and deceive them. What a reversal of Christianity and destruction of every elevated conception of a Deity.

The Thessalonians were encouraged to expect vengeance on their enemies, and Christ is made to say in Luke XVIII, "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them. I tell you that he will avenge them speedily." Personal vengeance was the leading idea of interpolation and no postponement allowed. In Luke XIX, 11, "They thought that the kingdom of God should immediately appear" in which vengeance would come.

In Luke XXI, 17. And ye shall be hated of all men for my name's sake; 18. But there shall not a hair of your head perish. 20. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." This was a true prophecy of an event near forty years later to which the interpolaters add, "There shall be signs in the sun and in the moon and in the stars," "the powers of heaven shall be shaken and then shall they see the Son of man coming in a cloud with power and great glory." "When these things come to pass, know ye that the kingdom of God is nigh at hand"—the kingdom of God, which it is elsewhere said that generation would see.

But as the judgment day and the kingdom of God

are as far off now as at the fall of Jerusalem, or at the end of the second century when these forgeries appeared, the wonder remains, that such fabrications are still printed, preached and tolerated.

The world still refuses to think seriously on this subject, but quietly lets it drop as the nurse and schoolmates of our infancy are forgotten. We still feel a sentimental regard for that which our ancestors thought sacred, but 95 per cent of American youth are out of the church and seem to have no definite views of religion, while a vast multitude attend the church from a feeling that religion must be sustained, but refuse to consider seriously, what doctrines they are sustaining. They never think that they are sustaining the perennial falsehoods of the Paganized church that destroyed the religion of Jesus and has been sustained in its falsehoods by political power and public indifference to biblical falsehoods, such as the oftrepeated threat of coming back to that generation to enforce a judgment in the clouds and send unnumbered millions to hell.

To overlook such a falsehood is to sanction the imposture which threatened a speedy judgment, saying "This generation shall not pass away till all be fulfilled."

"And take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life and so that day come upon you unawares."

"For as a snare it shall come on all them that dwell on the face of the whole earth."

"Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the son of man."

How often have religious fanatics been terrified by these words into making large donations to the priests—or sitting up at night in white ascension robes to make a journey to the skies.

No such conversation nor anything like it ever occurred, and St. John lived twenty years beyond the threatened time. It would have been ridiculously inappropriate language to his temperate, honorable and heroic disciples. Equally ridiculous is the fiction of buying swords as he went to be arrested, and of the somewhat timid Peter cutting off the ear of the high priest's servant without any notice being taken of it as if it were a comic performance.

These priestly fictions are consecreated and kept in honor by the fact that the majority of the gospels consists of the narratives of the language and the acts of Jesus, so simply and truly stated that it charms an unreflecting reader into accepting whatever is associated with it.

That charm goes with every presentation of religion, and it is a good omen for our country that so many clergymen are endeavoring to bring religion to the front and leave behind the records of an angry god and a fiery hell in the Roman theology.

It remains to be shown that this Pagan caricature of Christianity was but a combination in one compact malignant whole of the Pagan superstitions of Persia, India, Egypt, Judea, China, Scandinavia, Greece, Polynesia and Mexico, as much as could be bound up in one nosegay of many colors and singular odors with fragrant flowers from the Christian Anthology disguising the upas leaves contributed by priests from the center of the world's infamies in the vicinity of the bloody Coliseum, the slave market of captives and the imperial brothels of Rome.

The importance of satisfying professors in the church as well as all sincere inquirers, that the corrupted Roman bible has no authenticity, is due not only to the character of its falsehoods and forgeries, but to the vast power of a degenerate church organization in all civilized countries (for all noble movements sink toward the level of society) which has officially abandoned all the essential features of Christianity and

established opinions, habits and modes of thought which have no sanction even in the corrupted bible.

The silent, intangible, all pervading church spirit is more controlling than anything in the bible or the creeds. It allies the church with every social wrong, that paralyzes true Christianity—with the hostile jealousy of progressive science, though it is slowly receding in the contest—with feudalism and with the African slave trade, when they were in fashion—with the hanging, drowning and burning of a vast army of women, under the insane accusation of witchcraft—with the extermination of Peruvians and Mexicans by Roman Catholics, and now of the Cubans—with a state religion enforced by the tax levy and the prison—with a formidable attempt to establish a church control in this country—with the maintenance of all anti-democratic governments—with the degradation of labor and supremacy of wealth—with the perpetuation of war, standing armies and war debts to be paid by half starved laborers—with passive indifference to land monopoly, pauperism and crime, as permanent institutions, and with a stubborn, stolid resistance to the progress and elevation of woman, which is the chief hope for the world's redemption, and vile, debasing views of every question relating to the sexes.

Rev. Moncure D. Conway said on this subject, "there was not a more cruel chapter in history than that which records the arrest, by Christianity, of the natural growth of European civilization as regards women. In Germany it found woman participating in legislative assemblies and sharing the interests and counsels of men, and drove her out and away, leaving her nothing of her ancient rights but the titles that remain to mark her degradation. In the Pagan countries of Egypt, Greece and Rome, woman's position was far higher than under Christian sway." Speaking of the doctrine her original sin, which was maintained with such force in the early church, Lecky

says that "women were represented as the door of hell, the mother of human ills. She should be ashamed of the very thought that she is a woman."

The Papal church dragged woman down from her highest estate ever known, when her influence made Egypt the queen of civilization, centuries before the church was known.

It is true, the American church is free from the old crimes of the historic church, but it is the great narcotic of humanity, the embodyment of stagnation and perfectly satisfactory to stagnant minds.

The sea shore may crumble before the rolling waves and winds but the continent remains—the continent of Rome-born despotism quieted down into stagnation. It seems less lofty perhaps but as solid as ever.

Yet in the coming century Martin Luther predicts there will be a tremendous struggle against the Roman power, and finally the spiritual element in the church will accept true Christianity as it comes from the spirit world. This resurrection of Christianity beyond the limits of the old world was the prophetic prevision that consoled the Martyr of Jerusalem.

ORIGIN OF THE REVELATION OF THE GOSPELS.

In the Spring of 1880, at the city of New York, engaged as a medical professor, I was profoundly depressed by the consciousness of the low spiritual condition of society, relying upon a superficial and false philosophy and a worldly religion, bigotted or puerile in its ethics, and unable to elevate society from its discordant and suffering condition against which my soul has always rebelled; and even as I picked up types to earn a living in my boyhood, I cherished hopes of reforming society by a wise philosophy.

The world was apparently dominated by Mammon and completely engrossed in the selfish strife of commercial and political rivalry which has been continually growing more and more intense. As the aim of my entire life had been to overcome these evils by a true philosophy and religion, the apparent impossibility of making any effective impression on society, made a saddening impression, though I had never given up hope, for I knew the philosophy I had demonstrated contained the intellectual elements of the world's salvation.

But I was suddenly made aware that I was not as lonely or helpless as I supposed, and that the wise and good who have passed to the higher realms of life were fully aware of my labors and realizing their value and possible results even more fully and firmly than myself, were giving the co-operation of their love and sympathy.

The sixty six years of my life had been given from my boyhood to solving the problem of the human constitution and the elevation of man to his proper destiny, by education, which had ever been a signal

failure, and by solving the unsolved problems of human life, with which neither speculative philosophy nor Biology had ever grappled.

I believed, that with a thorough understanding of man, we could mould his destiny, but it was not difficult to see, that the world had no real philosophy and that the medical colleges, dealing with the constitution of man were wandering in the dark, with disastrous results (leading many eminent physicians to speak of medical science as almost, if not altogether worthless) for which there was a sufficient reason, as they professed not to know the functions of the brain, the master organ of the body and center of its conscious life, and were even ignorant of the fundamental question, what is life, what is its source, and whether it exists after the decay of the body or has any potential existence beyond chemical phenomena.

My experiments and discoveries during seven years (from 1835 to 1842) entirely devoted to such questions had enabled me to demonstrate in 1842 the vital functions and soul powers connected with the brain, which I have ever since been demonstrating to all who have listened to me, whether as my pupils in the classes in the medical colleges or in committees of investigation, and to demonstrate also, that human life is not a mere product of the action of the tissues, as taught by all medical colleges, but belonged to a spiritual constitution inhabiting the body, but surviving its destruction, Thus was established for the first time in the history human knowledge, the new science of ANTHROPOLOGY, explaining the continued life of the eternal man, and the mechanism, as well as the laws of his temporary residence in the body, governing all things from the brain, which has as definite laws of sympathy with the body, as with the soul —the law of relation to the body, constituting the new science of SARCOGNOMY.

To supersede the brainless and soulless physiology of the colleges, I published in 1854, A concise System

of Anthropology, embracing Sarcognomy and Psychometry, followed in 1885 by a large work entitled THERAPEUTIC SARCOGNOMY, of which (three editions have been issued and sold) presenting a complete Physiology, never before known or suspected, for human intellect, in all past ages, has not dared to attempt the solution of the problem of life.

THERAPEUTIC SARCOGNOMY shows the entire machinery of life and laws of its operation and consequently the correct method of treating all diseases of mind and body. To develope such a science would be beyond the power of human genius and labor throughout the longest life; but the immensely laborious portion of the task had already been accomplished by the labor of hundreds, if not thousands, of laborious students of anatomy, physiology and pathology, who had lain the foundation—the lower story of the threefold temple of life.

This science has been received with delight by its readers and my students, but I have not attempted to force its acceptance by reluctant and dogmatic colleges, for I had given up my connection with them and I refer to these works now to explain my position.

I must add in further explanation, that finding numerous demonstrations of the new sciences before scientific committees of investigation, no matter how satisfactory, produced no result beyond a complimentary expression, and finding the three learned professions, almost as destitute of the spirit of progress, as in former centuries, when Harvey was laughed at, and Galileo imprisoned I endeavored to break the ice of bigotry, by taking a leading part in the establishment of a liberal medical college (the Eclectic Medical Institute) which was chartered in 1845 at Cincinnati, and which had extraordinary success, as its classes soon surpassed the combined numbers of the three other schools of the same city. This college is still flourishing in high reputation and

the movement we initiated has been sustained by more than ten thousand physicians following the banner of American Eclectic Liberalism.

The new physiology and philosophy I had developed was recognized by the faculty and taught by myself, but no other medical college ever manifested any desire to know anything about it. Nor did it receive any other official endorsement (as I did not seek any) except the flattering report of the Indiana State University under President Wiley, in 1843, reporting my experiments and confirming my claims in revolutionizing Biology.

My independent course as to the establishment of a revolutionary college confirmed the orthodox and well established medical profession in an immovable aversion to any discoveries made by a heretically independent thinker, who disregarded their despotic code, which was frankly stated by Prof. Gross, when ranking as the American head of the profession.

I had no time to waste in asserting the claims of sciences to investigation before those who were unwilling to investigate, and who felt strong in their controlling power to resist innovation. In the present condition of humanity irresponsible power is always arrogant.

All the time I could command, aside from indispensable personal business, was required for the cultivation of science and consummation of the new and wonderful discoveries, with their proper presentation. The field I had undertaken to explore was large enough for a whole century of labor, and even now I realize that it must be left for future generations to carry on this unfinished work in which I have accumulated about ten thousand pages of manuscript.

If these statements are true, and if the wisest in heaven continue to overlook the progress of humanity, it would not be strange that they should be actively interested, as I now know they are, in this evolution of science which brings it out of its dead

mechanism and materialism to harmonize with the religion of heaven, and should, if possible, give some token of their approbation to the patient student of science and religion whom they have assisted to outlive all his co-temporaries.

A third Science vast and marvelous in its scope was developed simultaneously with the two just mentioned, and named PSYCHOMETRY which means soul measuring, and measuring all things by the power of the soul. In the 54 years since it was announced it has gone round the world and is extensively practiced. But it is only superficially known to the public—not as a key to universal knowledge.

It is really the foundation of THEOSOPHY or Divine Wisdom, as it demonstrates the divinity in man and cultivates his powers, and when it is fully presented it will be apparent that this THEOSOPHY or Divine Wisdom is the normal guide of human progress to higher conditions, the guide of nations as well as individuals, by its wonderful power of exploring science and revealing truths not otherwise accessible. It usually requires a century for colleges to take so long a step in progress, and but for the profound investigations of my able friend Prof. Denton I should have been entirely alone.

As Anthropology, in revealing the entire constitution of man, revealed the laws stamped thereon by God, the consummation of my labors was essentially religious—the perfect development of the laws not only of health of the body but of the perfection of the soul. For this was divine religion, drawn directly from God as inscribed on his limitless volume, above human power or knowledge.

Hence I was not looking to human records or to ancient religions, for my religion came *direct* from its only source; but profoundly impressed as I was with the apparent impossibility of introducing such divine religion in society, finding not one soul in society in *entire* sympathy with my aims, I was led to

look to the higher world for a sympathy earth did not give, and like many others I looked to the great Nazarene martyr, in whom inspite of superstitious records and a benighted church, I felt that the divine religion which I cherished had been proved to be a practicable life and a vivid reality. The demonstration given in his life was to me inexpressibly dear, as it saved me from a feeling akin to despair.

I did not know then to what extent or in what manner I should ever co-operate with him, as my own scientific work, a life task uncompleted and apparently too much for one life, was far from its proper culmination. But I believe in the higher world it was all foreseen, and I am told that my life work was overlooked, its consummation foreseen and its progress assisted by those whose wisdom overlooks and and whose love assists all human progress. And I find their definite promise of spiritual help and a "new lease of life" verified, for now after four years of malarious prostration, I find in my 82d year not the usual senility of age, but as fresh, vigorous and happy a condition of mind as thirty years ago and a buoyant hopeful enjoyment of life.

My condition and aims sixteen years ago were evidently understood by the noble souls who revealed in an age of barbarism a true religion distinct from all the world had ever seen, and in entire accord with the most advanced knowledge of to-day. I did not then anticipate the part I should play in making known the religion of Jesus Christ, which has been so long concealed, but it seems to have been apparent to St. John, though I supposed the message he gave me referred to my development of Theosophy, and the divine religion apparent in the works and laws of God, which I supposed must in some future age become the established philosophy of the world, bringing mankind into universal sympathy with heaven and guiding our evolution toward a perfect life.

I had known since 1841 that communication between the earth-world and the spirit-world was provided for in the constitution of man and could be carried on for our enlightenment, before the modern excitement over spiritualism began, but I had not had an opportunity of carrying out my desires and plans for perfecting and using such intercourse with modern and ancient souls.

The unexpected message that came to me from St. John, the beloved disciple of Jesus, was expressed in language so emphatic and with commendation so generous in its personal bearing, that I could not overcome my natural modesty so far as to make it known, nor did it seem wise to do so, since its authenticity would be recognized only by those familiar with the fact of spiritual communication, and the very few, who had learned the possibility of communication with the remote past, and were also acquainted with the accuracy and success of my methods of investigation. The message therefore has been known only to my personal friends, who had learned the possibility of such communication with remote ages.

But now it becomes necessary to tell the whole story of the investigations, which have revealed the long lost history of Christianity—a revelation which is not merely a personal message, depending upon the methods and the reliability of the messenger, but a pioneer beginning of the intercourse between modern and ancient life, as the voyage of Columbus enabled Europe to learn through other voyages the wealth of new world and realize its vast extent. So may we all learn the wisdom of the heavenly life and impart to earth its wealth of love, as well as historic and religious truth, verifying the promise, given in the Christian era, that nothing shall be permanently hidden "For there is nothing covered that shall not be revealed, neither hid that shall not be known." Luke XII.

The statement of my labors for the introduction of divine religion, my profound sympathy with true Christianity, my success in discovering and demonstrating new sciences, which are accepted by all acquainted with them, and which open a broad highway to heaven for aspiring souls, renders it not unreasonable that the founders of Christianity who love mankind still, as they did when they devoted their lives to the service of mankind in defiance of all dangers, should give me their warmest greetings.

Rather should I apologize for not having earlier sought them, when I was aware they could be reached by Pyschometry. I can only say that my great work in presenting three new sciences and the New Education was far from finished and seemed too important to admit any postponement. Nor was I then aware that ancient wisdom had retained so close a relation to human life on earth.

The message which surprised me as a revelation of ancient love and wisdom, came to me as if with the co-operation of a friend of my early life, who had passed away more than thirty years ago, who had about five years previously given me her spirit written message on paper, the language of which would have removed all doubts of its origin, even if it had been written by the hand of a medium. But it came from no mortal hand. Its author was the most charming and perfect woman I had ever known, with a character as strong as beautiful. In our correspondence on earth she adopted the name Serafina, which she has continued to use.

On this occasion I sought to renew our intercourse by the aid of a female medium, and wrote messages upon a letter sheet which was placed on the carpeted floor under the table, in broad day light, no one else present, at which we sat. The medium recognized her presence, but said she brought another to communicate. In a few minutes I picked up the letter sheet and found upon it the following pencil written

message in a bold, irregular hand. There was no pencil or pen then in reach.

Remarkable as it was, I have had a number of other interesting messages from the same high source, either orally expressed or written upon a slate under test conditions, and once before a public meeting in Boston through the famous medium Edgar Emerson unexpectedly, who graphically described St. John as coming to myself with brilliant spiritual power.

The pencil written message was as follows:

A GREETING SUMMER LAND.

THE SAVIOUR OF MANKIND HAS COMMISSIONED YOU WITH THE GREATEST WORK YET SEEN OR ACKNOWLEDGED UPON EARTH. TO YOU IS GIVEN THE GREAT AND ENNOBLING WORK OF ESTABLISHING THE SPIRITUAL FAITH, FIRM, SOLID AND SECURE. NO NOT ONE SHALL DOUBT THE TRUTH, THE WORLD SHALL BOW DOWN BEFORE IT. WE SHALL INSTRUCT YOU AMONG OTHERS — PROCEED WITH THY WORK.

ST. JOHN.

There has been no deviation from the sentiments here expressed in the numerous subsequent messages from St. John.* That it was true I was well aware,

*) In a message on a slate given at Boston through the mediumship of Dr. Watkins, about ten years later, he said, "I have before this told you that I consider your work above all others." The message concluded "Dear Brother, your work will some day end in glory. St. John."

as there can be no more important work for mankind, than a complete revelation of that mystery of all ages, the CONSTITUTION OF MAN, the basis of all philosophy, the permanent foundation of the healing art and of a rational and successful education, which also reveals in its fullness a divine religion, and by revealing the divinty in man and his vast intellectual powers, unknown to colleges, enables him to conquer new realms in science and enter into close communion with all that is in heaven.

That all this necessarily arises from a demonstration of the science of the brain, in which two worlds unite, and the wonderful powers that may be exercised by the soul in this life with no narrow limitations in space and time, was self-evident to the supernal wisdom of St. John and to A FEW intuitive minds on earth, but a conception so vast is too far beyond that sphere of habit, which controls the human race, to create the deep interest which its paramount importance demands, for the literary and educated classes and a great portion of the scientific are as much controlled by hereditary habit as the uneducated.

This message was a great surprise, as I expected nothing but a kind personal response from a beloved friend, but another spirit also was seen by the medium and there could be no deception, unless some other spirit had assumed the name of St. John, and my first care was to verify its origin. It was verified to my consciousness by its effect upon myself. For a whole week I realized the influence of St. John in an exalted sentiment of love, such as I had never before experienced. Mr. Emerson, who had no suspicion of my intercourse with St. John, fully perceived and realized this illustrious spirit, the beloved companion of Jesus.

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* In my next work "THE NEW WORLD OF SCIENCE" these subjects will be fully developed. Until that appears I would commend the Manual of Psychometry to the reader. Whether it can appear will depend on the prolongation of my life.

But independently of all other credentials a manuscript bears witness to itself, as a rose is recognized by its odor.

Knowing that psychometry wisely used was an infallible revelator of the character and source of any manuscript I felt it my duty to test most thoroughly this extraordinary message. In my psychometric experiments the psychometer is kept in absolute ignorance of what he is describing, which is usually placed under his hand and by the fullness and accuracy of his description shows that he really appreciates the source of the writings and the nature of the message. Any number of competent pyschometers may describe the same thing with as complete coincidence in their descriptions as would occur between different persons describing the same scene—coincidence proving that they all recognized the same thing and that the thing described really existed. That full descriptions are entirely independent of my own mind is shown by the fact that they are just as full and truthful when I know nothing of the matter described.

The first description given was by Mrs. Decker, (subsequently Mrs. Buchanan), whose accuracy I have never seen surpassed. Her description was as follows:

"There seems to be Divine thoughts permeating this. It was from a very high spiritual source. I feel that it emanates from the spirit of Jesus. It feels to me as I have felt before from the influence of the Apostles—this may be from them. There is so much love—fraternal love, coming with it. I would not be surprised if it was from the beloved disciple.

"This is a reassuring. It gives confidence and hope to a searcher of the truth. It is thoroughly spiritual and comes from the spiritual source direct. It is written by an agency employed by the spirit who sends it. It must have been written by the aid of the presence of a medium. Spirits sending messages

have a secret telegraphic agency of those who are able towrite for them.

"It is direct to Dr. Buchanan—has a bearing on his future plans—what he is most intent upon in his earth-work. It comes as a specific promise. He co-operates with Dr. Buchanan unreservedly, who is being enlightened, and his system, and he pledges his support in Dr. B's philanthropic efforts—promises not only that Dr. B. shall establish new principles and unfold the truth, but shall be satisfied in material relations.

"He sees the time is ripe for Dr. B.'s work to take root. He has large hope and calculates the results from the general condition of human minds. Intellect is unfolding rapidly—people are beginning to thirst for truth.

"There is more than one influence in this. There is a circle of high spirits who always go in clusters—never alone.

"The leading influence is that of Jesus. They see Dr. Buchanan's whole life with an eye of prescience, its purposes and resolves. They wish him to make some public use of this."

Had society been prepared to appreciate this authentic document, I should have been pleased to publish it, but I have no disposition to present such claims and engage in the battle necessary to sustain them before a public, very ignorant upon such subjects and intensely prejudiced—more likely to be moved by boisterous appeals and mad fanaticism than the instructions of psychic science.

Though maintaining this privacy and reserve, I have had a small and almost entirely illegible photograph made from the message, which I have frequently used as a specimen for psychometric investigation by students, who have always appreciated truly its character and frequently recognized it as an expression from St. John.

One of the best psychometric descriptions given

upon the original manuscript was by Dr. J. M. Peebles Sept. 16, 1880, whose abilities as an author, lecturer and physician give him a high rank among progressive minds. The following was his language:

"This is a strong, bold character with the positive male element in predominance. He is earnest, inspirational and morally aggressive. He has high moral qualities. He is a living person, and destined to make a mark on the waves of the great ocean of time. He has already impressed his influence mentally, spiritually, morally.

[Q. When did he live?]

"In the past, a great ways back—a great ways. He was a tall man, of commanding physique.

[What was his idea of Jesus Christ and Christianity?]

"It was profoundly reverential. I feel that as individuals, are mediumistic in families—(a page of manuscript referring to the mediumship of the Semitic race is here lacking, having been lost.)

[Q. What is the nature of this writing?]

"He has not fully expressed himself in this—it is fragmentary, and is addressed to you. It is encouragement with a spirit of energy to move heaven and earth, and he promises to aid and bring others to aid you. You are selected as the best adapted to this work.

[Q. What will be its progress in reference to time?

"He approves it, but time is the most difficult thing for spirits to determine—within five years however, its progress is apparent. Spirits are endeavoring to interest wealthy men as a matter of pride and duty. There are many mediumistic persons in whom the side organs of selfishness are too active, and who are therefore not so accessible to influences from the higher plane. His power is spiritual and positive, but so full of love that he must work either through a woman or through a man of sympathetic nature. He is aggressive, but it is the aggressiveness of love."

A few days after recording the impressions of Mrs. Decker (August 1880) I thought proper to take her impressions again to see if she would confirm or modify her previous remarks. The manuscript being of course used without any knowledge on her part as to its nature. She spoke as follows:

"This takes me into an emotional state, full of feeling, trust and reliance. He was imbued with enthusiasm and also a man of very good judgment and great firmness. He never went off into flights of fancy. In his admiration and love for Jesus he still had a broad love for all the beautiful in nature and art. He was a great admirer of art and had fine taste. His sensibility was as acute as a woman's. Oh what a veneration he possessed. He always had a gentle word for every one. If he ever rebuked it was for the good of the person. His organization was such, he simply followed his own nature.

"He had more hope Jesus and in his place would have borne his part with less suffering. He is very serious. In that class of men born for a great purpose with mental psychometric and prescient power, it produced a peculiar existence. They had no boyhood life or childish sports—all was mature. Jesus and his Apostles were of the same grave style."

That St. John should speak of Jesus as the Savior of mankind is not inappropriate when we realize that he did introduce a spirit of love and heroism which is competent to redeem the world from all its evils when accepted by mankind. That he should speak of Jesus commissioning me as if a matter of authority, I did not fully understand, though natural to his Apostles, who obeyed his authority, and in an interview several years later by the aid of a superior medium, he explained it so as to remove my objection. That the spiritual power of the founders of Christianity may have been exerted to aid me is not impossible, for I have often been assured of it, and I

am sure that their illustrious examples have done much to sustain my courage and perseverance.

Looking into this matter through psychometry and mediumship I have been told by intelligent psychics that I was selected from youth by ancient spirits who watched over and endeavored to influence my development and to my surprise was told soon after the communication from St. John that the Madonna was especially interested and I have had reason to believe it true.

I have been told from spiritual sources that my spirit friends do assist and impress my mind. But whatever may occur in that way is entirely unknown to myself, for I have been conscious of nothing but the serene and pleasant condition that corresponds with the spirit world—of religious emotions at the age of seven or eight, which were entirely spontaneous, no one ever attempting to teach me, and of a vague internal feeling of brightness and conviction of unlimited possibilities. But I know no method of reaching the truth but incessant investigation and meditation, impelled by a stronger devotion to truth than I have found in others, enabling me to devote my entire life to its evolution, keeping my mind in a permanent attitude of investigation so that never a month or a week passes without a valuable addition to my philosophy.

It was not long after this communication from St. John that I was made to realize more forcibly my relation to Jesus, which of course must seem strange and incredible to those who do not know that the soul of man in a favorably organized body is capable of entering into sympathetic relations with the higher sphere of harmonious existence among those who have left the material body, and that I have no difficulty in demonstrating this glorious truth with my pupils—a truth which emancipates the human mind from the traditions and superstitions of ignorant ages when the spirit world was unknown. The an-

cients were ignorant and the moderns have been educated into ignorance of the grand and wonderful life to which we are all advancing, and to which a few years more will introduce us. That life is above and around us, but the coarseness of animalism, the hardness of dogmatism and the blindness of superstition still hold the masses in ignorance, under the spell of a false education in college, in church and in society.

But when the teachers of the new world of science go forth, millions will realize the higher world and all humanity will be compelled to recognize it as St. John predicts. What I am now stating will become familiar and common place truths.

One of my pupils, an intelligent lady of fine psychometric and spiritual powers brought me into communication with various spirits and on one occasion wrote an autograph under the control of Milton which conveyed his spiritual power so fully that another who touched it was inspired to write a remarkable Miltonic poem, worthy of Milton. One evening the former lady brought me into communication with the spirit of Jesus. The controlling spirit spoke with great beauty of manner and language, but I recollect only his most remarkable words as he spoke of my mission:

"ALL EARTH NEEDS YOU—ALL HEAVEN NEEDS YOU."

He promised to visit me that night and I expected it in vain until about four o'clock when I felt a most extraordinary, peculiar and indescribable impression on my head. It was a manifestation of power which did not seem to excite the brain but was on the upper posterior portion of the head where the faculties are located which were so pre-eminent in him and which I would have desired to be excited in myself.

I have never felt anything like it before or since. It was a perfect demonstration of a great spiritual power, and recently I have had a different demon-

stration upon the same region affecting the brain, which occurred when I had written the dedication of my book to Jesus, and seemed to give me a grand development of spiritual power.

It is true that I cannot say positively that I know that Jesus was the inspiring power, but I have often been told that He is aiding me, and unless there is some spiritual co-operation I might expect in my eighty-second year, after enduring for two years the prostrating effects of malaria and three attacks of the grippe to be disqualified for vigorous and prolonged mental labor. But the spiritual promise of a "*new lease of life*" to carry on my work was given me before these attacks and is now verified. Contradicting my doubts I have been assured that my work should be accomplished, and all who have spiritual vision assure me that they have seen in my library and at my lectures the presence of ancient and modern spirits. St. John was seen with me (before I obtained his photograph at Los Angeles) by an experienced and intelligent physician.

His co-operation has been given me not only in encouraging messages through mediums but by spiritual writing.

The deep interest I have always felt in human welfare and the attainment of all truth seems to have isolated me from the human race, excepting those in the nearest relations and some thousands I have never met, who read my writings and send me their expressions of admiration; and it is a pleasing anticipation that I shall soon reach a realm of higher wisdom, in which I shall not be solitary. I cannot feel at home in a world of selfish strife and ferocious war—in which the indescribable ferocity of Spaniards seeking the horrible extermination of the Cuban people, with the apparent approbation of the Roman Church has not been arrested by civilized nations—not even by our so-called republic, which could easily have checked it.

The restoration of Primitive Christianity has to me been a delightful task, for it assures me that however distant Christianity may be from society to-day it is not far away from those who have escaped selfishness.

THIS REVELATION FOR MANKIND.

This revelation of the gospels is for all mankind. Dr. Buchanan is not the authority for all men to follow, but the agent and herald—the standard bearer to call all men to the standard of salvation—to speak the voice of science in confirmation of the voice of history, and to vindicate historic truth by concentrating upon it the light of ancient history, showing the wide gulf between Romanized Paganism and Christianity.

The founders of Christianity, secure now against persecution and murder, speak to all men—not merely by the printed words, but by their direct voice to the soul, which is no longer made a crime.

In my writings on Psychometry I have opened wide the gateway to the heavenly mansions. I have shown that there are many millions now who are able to enter into communion with the higher world by the intuitive power of the soul; and I propose to teach them how to do it, so that they may enter the school of heavenly wisdom, first established by Christ, and this will be the spiritual return of Christ to the nations of many lands as they lift up their souls to him and gradually establish the kingdom of heaven on the earth as they obey their instruction.

Orthodox Christians believe that God spoke to the world through Christ, to reveal the law of life. If that law has been neglected by all nations since, as war has never ceased, why should he not speak again and reiterate his commands in a more enlightened period.

I do not use the same phraseology to convey this idea for I believe that God is as stated by the favorite

beloved disciple St. John, THE ETERNAL LAW, and, this law holding heaven in the realm of holiness, the holy spirit expressed itself through Jesus, and was heard by few, because the world was in the darkness of barbarism; but now that the clouds are clearing away, the word of salvation comes again as it came in Jerusalem, and therefore the Christian may say that God repeats his revelation, when in the fullness of time, the earth is far enough from the primeval saurian age of monsters and capable of making a beginning in favored nations, of the kingdom of God.

The printed words reveal the divine wisdom, but spiritual things must be understood and felt not by the letter alone which hath no life, but by the inner action of the soul which is life in itself and responds to the divine life.

Hence as I teach in works on Psychometry, we must close the exterior senses which relate to this material world only, and open the interior senses, by which the soul is in communion with the divine realm where wisdom abounds, and where we may escape the darkness of selfishness.

It is a realm of enlightenment, in which all past history is recorded, and in which the dormant energies that make the future often reveal that future to gifted souls, for every age has produced prophets of greater or less capacity, either for personal incidents or for the fate of nations. And there are many who will become prophetic when they cultivate the soul, especially in communion with the ancients. And in time there must arise a school of prophets, who will be able to counsel the nations as did the famous oracles of old in the sacred temples.

St. Paul advised us especially to cultivate prophecy; and though his advice has been neglected by the Apostate Church which has produced only crazy predictions, it will become a wonder and a power in the church of God—the church of Christ restored.

To bring home Christ and the Apostles (so long

lost) into the soul of all humanity, we must intelligently seek them. We must understand that the noblest gift of God to man is the divine cognition of truth. This is the divine element in man. In the higher world unobstructed by gross matter—the soul has wonderful powers of perception, as we realize whenever we commune with our departed friends, who are always able to give us more truth than we can find on earth through the senses, the memory and the reason, and are therefore able to act as our guardian counsellors.

That same wisdom can be developed on the earth plane, and has been developed by many who cultivate the soul, or who have inherited superior soul endowments; and the restoration of Christianity will fill the world with the spiritual enlightenment that will not only guide each individual in the path of peace and such success as social institutions permit, but will ultimately guide all nations in the path of peace and prosperity; for Christianity in its fullness is the light that enlightens the soul, enlarges science and supersedes the ponderous tomes of law and political economy by the far simpler and wiser law of life without contention that ends all evils, and the deeper conception of human life that comprehends disease and remedies as well as the errors of nations.

In that more highly spiritual state which is surely destined to come, we may have not only the enlightenment of intelligence but that inspiring of the soul which made Joan of Arc the leader and savior of France. The great events of history are grand lessons to show what may come to us in the future, and I expect it to be illustrated by the Apostles of the restored Christianity.

The first duty of my readers if they wish to approach the kingdom of heaven is to cultivate their spiritual faculties and to seek the assistance of those in whom the spiritual faculties are developed and shown in psychometry, clairvoyance and mediumship

—of those who can take a letter or a picture between their hands, or hold it on the forehead and describe the nature of the writer and even the nature of his message, and if he be deceased reveal his experience of the higher life. There are millions who have these powers to-day who have no knowledge of it, and thousands will be astonished when they begin to cultivate their powers.

When your powers are developed—when you can describe a medicine by holding a small portion in the hands, or a letter, or piece of manuscript, or picture, which reveal the nature of their originals, you are prepared to study Christ and the apostles.

Then in tranquil solitude, free from disturbing light and noise or with the eyes closed, sitting alone or with some congenial companion, put your hand upon a picture of Christ, or of an apostle and enter into sympathy with the character, and as it comes to you let your friend record it and ask you questions to bring out the character more fully.

You will be able thus to appreciate each character to point out their differences, to realize how they regard the opinions, the fashions and selfish contentions of earth and you will come from the communion refreshed in your soul and your good principles strengthened, fully aware that modern society and church are far from Christ. Do not forget the lesson, but let the spirit you have realized remain with you, and from time to time renew it.

Perhaps you may realize the scenes of Palestine, its warm climate, its mountains, its peculiar people, the trials and contests of Jesus or his final martyrdom. In proportion as you commune with his influence you will realize what Christianity means, and how far it is from everything that has assumed its name. You will realize too that you have no right to live for yourself alone but are bound to help and to enlighten your fellow beings, and when another comes as willing to labor for the world's

enlightenment as I have been, you will give him a hospitable reception and generous assistance.

It will be desirable to have several copies of the pictures whose influence you covet, and for making experiments with them you should have detached pictures which you may place in an envelope and thus obtain impressions of a circle of friends who cannot possibly know anything of that which they have not seen and will therefore give impartial opinions. If such seances are preceded by music, or by song or a lecture it will have a happy influence in harmonizing and preparing the mind. When a group of three, four or five, or even twenty (not too different in nature) thus engage at once in the study of an elevated character, the influence is delightful; but it should be supervised by a judicious and competent manager to bring out the impressions of each without confusion and without dissension.

The psychometric process is one of passive perception, in a passive and amiable state of mind, and the student must avoid reasoning upon it at the time, or making any earnest effort of curiosity, for that will interfere with the negatively passive and sensitive conditions in which delicate impressions are received. We don't hear the voice of a friend if we begin speaking when he addresses us.

Will this method introduce the founders of Christianity to the people of the world to-day? I have no reason to doubt that it will most thoroughly. Narratives and descriptions do not always convey their interior truth. Unless the reader's mind is in sympathy with what is described, he does not appreciate it. But in psychometric soul work the interior nature, the emotions and principles of the character are realized beyond anything that can be conveyed by language and often beyond the descriptive power of the percipient. The knowledge of the founders of Christianity conveyed in this way is more perfect than can be conveyed by any other method.

Its only limit is in the poverty of nature in the soul of the psychometer, who may not be able to realize the highest characters, but he will realize more in this way than he can in any other—as much as he could have recalled from personal intercourse with the same parties.

It is difficult to form any estimate of the number who may be introduced in this way to the society of the Apostolic sphere.

Under the most unfavorable conditions I think that at least one in ten would realize such characters and much more among women. But under favorable conditions, and especially in warm climates, from 90 to 95 per cent. would be successful and often the entire company engaged. Thus may all India be brought into the sphere of Christianity, and if my friend CHAKRAVARTI of Calcutta shall undertake this work in earnest, he may be a benefactor to his countrymen, and Bishop Heber's missionary hymn be realized in a higher sense and with a nobler result than has ever been imagined, making India acquainted with the real instead of the fictitious Christ, and with heaven instead of hell—with the supreme power of heaven, instead of the ferocious god of an imaginary hell.

Japan too, which now looks with indifference and contempt upon the labors of missionaries, and is slowly outgrowing its own ancient religions may accept heartily the religion of Christ. I had long desired to visit the Japanese, for whom I have felt a warm regard, and I hope the devotees of Christianity will not fail to spread among the Japanese the news of the restoration of rational religion.

I consider this personal introduction of Jesus and his Apostles an indispensable part of the great reformation. It should be placed in front of the movement, the ethical demands of Christianity should then be presented, which would interest all profound reformers—the only class from which good Christians

can be made and then the whole history of the grand historic fraud presented, with a narrative of its horrors in the dark ages of Europe, the auto da fe and the Holy Inquisition.

As many of the readers of this volume may be unacquainted with my labors since 1835 and the new sciences which I have given to a world stagnant in all things above the physical plane and hostile to all profound spiritual and heavenly truth, I beg leave to refer to the first presentation and reception of the new sciences when the national mind was in a better condition than it is to-day, when rapacious wealth and political and judicial corruption are carrying the republic on to its cataclysm.

When with youthful enthusiasm I presented the science of the brain, the center of all philosophy, in New York and Boston (1842-43) challenging investigation and giving demonstration, the committee appointed by a public meeting in Clinton Hall, headed by the poet and author, William Cullen Bryant of New York, reported after a brief but conclusive investigation that my experiments and demonstrations had opened a new field "second to no other in immediate interest and the promise of important future results to science and humanity." Similar but more conclusive expressions were published by Boston committees and Robert Dale Owen had announced from New Harmony after witnessing my experiments that when they were generally recognized I would rank not second to any other philosopher or philanthropist.

The Democratic Review, a vigorous monthly at New York, presented fully the claims of the new science and—that as I had shown that the organs of the brain could be excited by agencies applied directly over them, revealing their functions and the entire constitution of man, that compared to this, "the discoveries of Gall, Spurzheim and Sir Charles Bell, justly regarded as benefactors to humanity,

would dwindle into comparative insignificance"—a proposition which no correct reasoner could deny, who knows that the brain is the center and controlling organ of life, not only in man, but in the entire animal kingdom.

It is true that old medical colleges at once put their veto upon such ideas, threatening those who would give the subject their attention, and they could not be heard in the medical sphere until with others I established a liberal medical college at Cincinnati; and had the endorsement of the Indiana University; but I am deeply impressed with the moral degeneracy of the last fifty years, changing the character of the press and the tone of public opinion.

In 1841 I had the support of the greatest men in my native state. Henry Clay had commended me to his friends and I had the cordial support of the heads of three professions—Senator Rowan, at the head of the bar as an advocate; Prof Caldwell, at the head of the medical profession, the founder of the college which gave me my diploma, (and Archbishop Flaget, a friendly acquaintance at the head of the Catholic Church.)

Both Rowan and Caldwell spoke publicly (Caldwell to the faculty) of my fame in future ages. Neither the medical nor the legal profession in this country has ever produced men of such mental freedom and vigor, nor men of such commanding personal dignity, to whom all who approached were compelled to look up.

Sustained by such in my native state—by Dr. Samuel L. Forry (author of Climatology) in New York and Rev. John Pierpont in Boston, the noblest minister that ever resided in that city, liberal science would have had a different career if the nobler race of men had not passed away, leaving advanced sciences to the nobler men of the future.

JESUS CHRIST.

JESUS CHRIST.

It is commonly believed that there is no authentic picture of Jesus Christ in existence, and the churches have made no effort to ascertain if there is. They worship an imaginary Christ, knowing neither his true history nor his person. But St. Luke was a good artist, and in a religious picture, which he painted, he introduced the head of Jesus Christ, painted from memory. Old churches in Europe have preserved copies of this picture, which seems to be generally forgotten, and from a copy brought to America by a French family, Dr. Crabtree of Boston, a few years ago, had a small, rather coarse engraving prepared which has attracted little attention. It may be regarded as a substantial likeness, but not satisfactory, though it recalls the being of Christ to every psychometer.

There is another and better likeness, the origin of which is not positively known, but the legend connected with it is that it was carved on an emerald by command of the Emperor Tiberius, and was obtained by Pope Innocent VIII (of 1485 to 1492) from the emperor of the Turks, who had it in his treasury at Constantinople, as a ransom for his brother then a prisoner. I have not attempted to investigate the truth of this legend, which is not in itself improbable, but I have always regarded the picture, which I have had for sixty years, as probably true, because although artists have made great failures in making fancy pictures of Christ, this picture presents exa tly what science would dictate as the head required for such a character. It is an extraordinary head, I have never known or heard of one like it—a striking contrast to the heads of Nero and Borgia (the Pope) indicating one incapable of crime, unfit for a soldier, a despot or a coldly scientific or political author, but profoundly, religious, loving, inspired, intuitive, refined, tender hearted and firm, fitted to be a father and mother to his fellow beings. The intellect is entirely subordinate to the higher nature.

But all doubt as to its authenticity is dissipated. Cornelia, familiar with the apostolic sphere when living, having been in the higher spheres since March 1891, has given me a concise description of Jesus, and said no better description of his personal appearance could be given than the emerald picture which I had Referring the matter to St. James, who had already given me an accurate description of the personal appearance of Jesus, he inspected the picture carefully and pronounced it a perfect likeness but suggested a slight modification in the neck which the artist has adopted.

THE LIFE OF JESUS CHRIST.

Jesus Christ was the most extraordinary being that has ever appeared on earth. None like him have ever appeared since. The love, reverence and admiration that were justly due him and were freely given by those nearest him and most capable of understanding such a being made it easy in a superstitious age, when Pagan idolatry filled the world, and the wildest or silliest legends were received without question, to establish the belief that he was really a god, for in those days even the basest of mankind, such as Nero and Caligula, were elevated to the ranks of gods by law, and their statues placed in the temples.

This being accomplished, it was to be expected that as extravagant myths concerning him as those which related to the other gods should be generally accepted as freely as in reference to Buddha, Chrishna and many other saviors or gods many of whom like Esculapius were real beings exalted by fiction. Even as late as the time of Mahomet miraculous myths were as amply produced and readily believed as previously.

The puerile narratives in the Gospels of the Infancy, Protevangelion and other apocryphal gospels, telling what miracles were accomplished by the wash water and swaddling clothes of the baby Jesus, and how the clay birds that he made would fly away, and the trees bow down to worship him were satisfactory to the Roman Church (now improperly called the Christian Church, though started in defiance of the Apostles) when it was first organized at Rome, after the death of St. Paul, out of the ignornorant Pagan priests and populace, in opposition to the disciples of Jesus, without a bible, and with

nothing but apocryphal writings (now discarded) for an entire hundred years.

During this time, the populace of this Roman church, taught to receive the apocryphal fictions, and drilled to obey their priests, were prepared to receive anything dictated by the church, and there were no Christians living to interpose any objections. As all modern historians of that period know, this was the age of fraud and forgery, in the literature of the church.

When the canonical gospels were brought forth, about A. D. 170, by a priesthood well trained in imposture, their myths and fictions were far more respectable than the preceding apocrypha, and the genuine gospels which they contained in a distorted and corrupted form gave their Testament a much more respectable character.

It was manufactured for the ambitious purposes of the Papal priesthood, after long study and practice of the church policy, but through all its fictions and distortions, the true character of Jesus was perceptible in the original language of the Apostles, and mankind generally have recognized the true Jesus, through all the mists and myths of the Roman priests, which seemed to change him from the inspired leader of humanity to a fanatical lunatic, with lucid intervals of rational eloquence and miraculous powers.

They have recognized in him an extraordinary spirit of love, the highest ideal of virtue, in spite of the malignant and threatening language of the Roman gospels. This was a true recognition, and is now amply confirmed by the testimony of his disciples given in this work.

The mutual love that would make earth a heaven, was never so impressively taught as by Jesus Christ. It was the test by which his disciples were to be recognized—but a test no longer used or recognized, because his church is extinct. It was a love that so

entirely occupied the soul as to bring in angelic presence and inspire a portion of angelic wisdom, teaching them what to say, and make the very touch of his disciple a healing blessing as with him.

This was what the prayer "thy kingdom come" signified.

That love forbade all assumption of the authority of rank or title, which has been the perpetual and bloody struggle of the Apostate church. It demanded unwearying service—the service of the high to the low, of the wise to the ignorant—a service that would forget all craving for wealth, and risk the scorn and hostility of the multitude—shrinking from no office of kindness, however humble, and teaching by the example in his last interviews, when the feet of the disciples were washed by their master—their master, though he never assumed any authority but received their spontaneous reverence. So should it ever be. Instead of waiting to be ruled by soldiers and demagogues, the people should diligently seek their best and wisest men, place them in power and obey them from love. That would be Primitive Christianity.

This was the virtue that came from heaven but has not remained on earth, nor will it reappear until we learn to commune with heaven and open our hearts to it again. We must remove the barriers created by the Apostate church.

It was a virtue not to be found among men on earth—a spiritual energy, ever flowing, occupying his whole being, and pouring forth in every glance of his penetrating eye, in every tone of his thrilling and penetrating voice, and in the unwearying energy with which he gave himself up to his mission in hours of impressive speech, not for the intellectual display nor for the stirring excitement which came from other orators, like Demosthenes, but to make men realize their relation to heaven, and their duty in lives of blessedness to others.

The hostile and angry multitudes of bigots were stilled into attentive silence, and they who were capable of receiving his inspiration of heroic love received it so fully that a new life was born in them, and they went forth to do and die in a life like his own, of courageous devotion to an unworthy world that it might be uplifted toward heavenly life.

The lives of the Apostles are the true biography of Jesus; he wrote his life upon their hearts, and there we may read it. It was spiritually written, for as he said, men were born anew—born of the spirit.

That spiritual birth was not due alone to the Son of Mary and Joseph, for though he was altogether admirable and superior to other men, his purity and truth compelled him to declare that he was the agent of a higher power, by which he was inspired to speak, and to give his overflowing fullness of life to all who were afflicted or obsessed. So he testified ever, in public as well as in private. He spoke and healed as he was sustained by an invisible power, and claimed no honor for himself.

That power was neither the Jehovah of the Jews who assisted them in their wars, nor the angry and malignant god of the Roman church, which was never recognized by him. The language of vengeance, devils and hell never came from his lips. He spoke of the Father as a source of love to man. He spoke of the great power to his disciples, but never of such a personal being as all religions have recognized. He was absolutely independent of all the superstitions that had ruled the world of ancient ignorance.

He spoke and acted in behalf of the inscrutable power and the outflowing love which came therefrom. That power is beyond human cognition. It is vain and arrogant presumption in man to profess to understand the Infinite, to declare the divine will, and to come into relation therewith as with children of mortality.

The favorite companion of Jesus expressed the

truth when he said "THE LAW WAS GOD," and beyond this we cannot go, for the infinite and unchangeable power could have no other expression; but to that power we can go as we go into the sunshine from the incomprehensible sun.

This does not alienate God from man or man from God. The heavens of many mansions—the heavens of infinite joy and progress are the aspect of God to man, from which as from the visible sun proceeds the ever advancing life which the visible sun sustains in planetary worlds.

The flow of life, love and wisdom from that high realm in union with the soul of Jesus was the power that he recognized as the Father, for it was to him a parent. A vast and loving power was what he recognized, and what reason sustains. That individual spirits of high rank and ancient existence were concerned I have no doubt—for such were called angels or messengers, but it is unnecessary here to specify what I believe may be the nature of such powers, which were so entirely united with the soul of Jesus that he was rightfully called the Christ or the anointed one above all other men; and Christianity means devotion to our Christ, or expression from heaven.

The world has been accustomed to give to any great movement the name of the leader or founder. Christianity is therefore a permanent word, but is not exclusively confined to Jesus, for there may be other Christs. But it is a happy and definite expression of our relation to heaven—not to any limited scheme of thought.

They who desire to discard such a word in the hope of attaining a greater height and breadth of spiritual religion do not seem to have attained it, and any unwillingness to cherish the memory of the first great expression of divine religion would indicate some lack of the sympathy with all that is grand and noble.

There is no other or better word than this to express our devotion to the Divine—our aspiration toward all that is good and great, which may lead us on in the next life, even if it be darkened and clogged in this. Such aspiration must lead us toward him in whom the divine life was first fully expressed, and therefore gives us a deep interest in the recorded life which led to his martyrdom in Jerusalem.

The ascription of absolute divinity to Jesus was never made by his rational disciples, nor encouraged by any word or hint from him, but ever contradicted as positively as possible. But such an error was a harmless overflow of the sentiments of love and reverence toward a savior of humanity—sentiments that have ennobled and sweetened many a life, and it is to be hoped this love and reverence will be no less tender when the painted veil has been removed from his face, for it does not decline among the immortals who know the truth.

It was a more pardonable error in that idolatrous age, when hero worship and myth worship ruled the world, and when the apostolic record was suppressed for a century, so that his own protest was concealed, than the systematic fictions and forgeries by which it was justified at Rome, and associated with the terrors of a hell, invented to enforce the supremacy of the imaginary vicegerent of God.

Synopsis of the Life of Jesus Christ.

Jesus Christ, from whom came Christianity, was born of Mary and Joseph—Mary being about fifteen years of age and Joseph over sixty. St. Matthew reports the genealogy of Joseph in his gospel.

Joseph had six children by his first wife, James, Joses, Judas or Jude, Simeon, Mary and Salome. James and Jude were among the disciples of Jesus. St. James,* of Jerusalem, the son of Joseph, was put

* He is called in church histories James the less to distinguish him from James the brother of St. John. Jude was a faithful apostle and lived to the age of 96, being the last survivor of the Disciples.

to death when acting as Bishop of Jerusalem and was succeeded by Simeon about thirty-three years after the crucifixion. His Father, Joseph, the carpenter, was a man of superior character and fine appearance, and though a widower, was selected by the friends of Mary in the church, as the best husband they could find.

Jesus was born in the last year of the reign of Herod, on the 12th of January, which was observed by the early Christians as the true nativity. This was about three years earlier than the beginning of Christian chronology. He lived thirty-three years and not quite three months from January 12, to the passover. Through the corruption of the church the nativity was transferred to December 25th to conform to Pagan customs.

Mary had two children after Jesus, a daughter Mary who lived four years, and a son John who lived to be twenty-four. They were entirely good but not of distinguished character: which shows that Jesus was developed by extraordinary spirit power which distinguished him from all other men.

For fear of Herod the infant Jesus was taken to Egypt where he remained about eight years, during which time he showed great spirituality and spoke from spirit control, showing much inspiration. But the story of Herod causing a massacre of infants is a pure fiction without a particle of historical authority.*

From eight to twelve he lived at home with his family, associating chiefly with older and intelligent persons. The New Testament tells nothing of the eighteen years from his visit to the temple till his

* This story was introduced in the gospels, in imitation of similar oriental stories of Buddha and Chrishna, the Pagan saviors whom kings attempted to destroy. King Kansa ordered a general massacre of infants. The Roman church adopted all the essential features of Paganism, and distorted the gospels to fit the Pagan theology. Romanism is essentially Paganism, and was so considered by the church Fathers of the first three centuries.

baptism. It falsely represents him as speaking disrespectfully to his mother.*

From twelve to eighteen he often spoke under inspiration, with great maturity of thought, exciting wonder. At about seventeen he visited India with Hafed, the Persian prince, who had visited him when an infant, and spent about seven months in the journey.

From eighteen to twenty he spent in retirement and self-culture with spirit intercourse and instruction, not visiting the city and declining to speak.

At twenty he returned to his public service in the temple and about two or three days of each week gave very long discourses in the temple and private talks to the priests and elders. This service lasted about five years and attracted great attention and interest, many women becoming attendants. Before its close he visited Egypt with Hafed for about six months, looking into masonic mysteries and doctrines.

After twenty-five he led a quiet life among the people, healing the sick, teaching and exerting a good influence.

In his twenty-eighth year he visited Hafed in Persia where he remained about eighteen months, and some months after his return was baptized by St. John the Baptist and assumed the mission described in the gospels.

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* The Roman priests neither knew nor cared for his history. Before their corrupted gospels came forth they kept in circulation for a hundred years writings containing the most ridiculous stories of the life of Jesus, and it was generally believed on such authority that he was born in a cave on the road to Bethlehem. Hundreds of witnesses might have been found in the time of St. Paul to the events of his life but no record was made and when the corrupted Gospels were produced, there were no gospel manuscripts in existence, and the life of Jesus was entirely forgotten, for a hundred and forty years had elapsed. The ignorance was so profound that Irenæus declared Jesus was fifty years old at the crucifixion, and he was one of the leading writers of the church at the end of the second century.

The Apostate Roman church was started in rivalry and opposition to the church of Jerusalem, and invited no apostle to Rome. On the contrary it discouraged and repelled St. John in the time of Domitian, who returned to Palestine after an unsuccessful attempt at Rome.

Statements of St. Matthew.

According to Matthew, who knew Jesus well, both in his boyhood and his after life, he was taken to Egypt when a child, as mentioned in the gospels, where he remained about eight years* under care of his mother and a relative, until the spirit speaking through him directed his return (as described by his friend Hafed when communicating with me). Soon after his return, he began to display his wonderful powers in the temples.

Later in life, about twenty-four or twenty-five years of age he made a second visit to Egypt for rather less than six months to look into masonic and occult matters, in which visit he was accompanied by Hafed, who also accompanied him on a visit to India, and at a later period invited him to his home in Persia.

Jesus was accustomed to disappear from his haunts in Judea for a few weeks or months as impelled by the spirit, and his absence was understood by the Essenians alone.

His Persian visit occupied about 18 months in his 28th and 29th years. Matthew remembers that his brother at that time said he had gone to Persia, but remembers more distinctly his active life renewed in Jerusalem in his thirtieth year, when Matthew became an interested participant in his toils and persecutions during the years to which the gospels are devoted.

It was at that time made an objection to Jesus that he had led an unsteady and wandering life instead of sitting down to steady labor.

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* No correct records of the life of Jesus are in existence. The Gospel of the Infancy says he came back from Egypt after three years. Many of the accounts are disgustingly ridiculous. The Protevangelion, which was falsely called the book of James, and was accepted in the second century, is one of the most respectable, but it tells the story of Mary stopping in a cave three miles from Bethlehem and being delivered, while Joseph was gone after a midwife—a story which was extensively credited. Many silly prodigies are also mentioned by it as occurring then.

The early fathers of the church knew of the traditions concerning the absence of Jesus from his home when he was supposed to be studying occult science in other countries, but it suited their purpose to suppress any mention of it, as they wished it to appear that he had no knowledge of such matters, and was profoundly ignorant of occult science—a man of unlettered mind, believing that this would prove to the world that his wonderful manifestations were simply given him by divine power as the only begotten son of God.

The doctrine of his divinity arose in the latter part of the first century. It arose principally because the Hebrews had become violent in denouncing the Christians as following an impostor as a spiritual guide. The Christians went to the other extreme, speaking of him as the divinely begotten—the only one the world had received, but cast out by the Jews because they were incapable of worshipping him. This idea arose from sectarian antagonism near the close of the last quarter of the first century.

Priestcraft came in afterwards as Carabbas flourished in the latter part of the first century, introducing his frauds after Paul's death, and Campanalia in the first decade of the second century.

The New Testament records the doings of the boy Jesus at the time of the Passover, when he was twelve years of age, when he entered the temple and was influenced by spirits to question the priests and the doctors of law concerning many profound subjects. But it gives no account of the further work accomplished in this line until many years had elapsed. Matthew states that from the age of twelve to that of about eighteen he continued at times to stray into the temples in and near Jerusalem and speak while under a marked spirit influence, so powerful that his face shone with an inward light, and his speech became grave and dignified and eloquent—so much so that the priests and elders who

listened to him marvelled at his appearance and words.

During that six years, Jesus visited the temples and schools of learning on an average perhaps of six times yearly when not absent from the city Sometimes he would remain gravely discoursing upon learned subjects and predicting coming events, of importance not to the people of his time and place, but to humanity as a whole, for several hours, drawing to him not only the priests and wise men of the temple, but also students and others who were interested in religious and intellectual subjects. During this time he visited India with Hafed.

From the time of his eighteenth year until he was nearly twenty years of age, Jesus, under the direction of his spirit leaders, lived more in retirement, seldom visiting the city, paying strict attention to his diet and other personal matters of daily life. During this time he was visited frequently by spirits whom he plainly saw and heard and who gave him instructions as to his future course, and also revealed to their charge something of the manner of death he would be called upon to meet.

Several times during the last year of his retirement, some of the scribes and elders sought him out and endeavored to induce him to return to the temple in Jerusalem and renew his spiritual instructions and prophetic utterances among them. For they had missed his learned revelations and were eager to receive him again, for their guidance. Jesus answered that he was waiting for the bidding of his father in heaven through the direction of the spirits that ministered unto him, and that when the word should be given that it were best for him to return to his public work he would give heed to their demand.

When about twenty years of age Jesus announced himself as ready to return to the work, which announcement was received with rejoicing by the students and scribes of the temple.

Soon after this he took his place as a public teacher in the temple,* and for about two hours each day two or three days each week gave public instruction upon spiritual and humanitarian themes to the people, who gathered about him, prefacing this public talk each day with a private talk with the priests and elders of about one hour.

This time of service in the temple continued for about five years, during which he visited Egypt with Hazed, at the end of which time Jesus announced that he had been instructed by the spirit children of the heavenly father to again retire into the outskirts of the city and live among his kinsfolk and the common people for a new and important work was to be done. The lectures during these five years were of a practical and ethical character, referring also to future life and soul culture. They were deeply religious and excited at times intense interest. Women began to attend them and in the later years there were as many women as men. They were attended by all ages and classes. The jealousy of the priests was alarmed by the deep impression he made, and they felt that something must be done to counteract hie influence.

In his discourses the Old Testament was avoided as much as possible. The ignorant in those days accepted the garden of Eden story with faith, but the more intelligent regarded it as an allegory.

* The temple in which Jesus spoke in the eastern hall was, as described by St. James, (son of Zebedee), a large building, situated in an area of seven acres, having four large halls, arranged as he says in the form of a Maltese cross. Three of these were about 100 by 160 feet, and the fourth about 100 by 60, which was the hall opening to the East—the one generally occupied by Jesus and twice occupied by Christians until Jewish hostility made them give it up and erect a place of meeting which was afterward burned by incendiarism.

Jerusalem in the time of Jesus was but a small city, as stated by St. James, of about six or eight thousand inhabitants, though sometimes estimated higher. Its houses were with few exceptions of only one story—the best were of stone but the majority were constructed of mortar or concrete. It was not well situated for military defense.

The number of adherents of Christianity as estimated in the time of James was about 1,200 of whom 800 might be considered earnestly devoted.

Prayer at the opening and closing was used and songs of the character of chants.

During the next few years the Nazarene lived a quiet life, yet not an idle one, for he performed many good works, healing the sick, teaching the ignorant and giving consolation to the sad. He visited some of the small villages and gave a few short discourses, not seeking publicity, but living quietly with his relations. In his 28th year he went to Persia by the invitation of Hafed, where he spent eighteen months.

During these few years of his quiet work, changes had been made among the priests and the scribes of the temple in Jerusalem, some of those who had been willing pupils of Jesus and who had besought him to minister unto them had left the city and gone to Rome and other places. Their positions in the temple had been filled by others of a less liberal nature, and the creeds and traditions of the Hebrew fathers were insisted upon by the new-comers as the only reliable and infallible system of religious guidance for the church and the people.

When about in his thirtieth year Jesus was baptized by John in the river—the ceremony having a special spiritual significance to both those spiritually minded and brave men. It also appeared to some who witnessed the baptism as a tender and symbolical service, typifying the spiritual light and truth by which the Nazarene was baptized and which he dispensed truly unto the world.

Having refused on several occasions after this to devote his spiritual gifts and wonderful powers to the service of the priests in their blind advocacy of the old Hebrew doctrines, and avowing his intention to give these powers only to the common people, who needed his ministrations, Jesus won the enmity of those in churchly authority, and became from this time forward, until his crucifixion, the subject of

malicious persecution at the hands of the priests, and certain ignorant followers of Jewish law.

The history of his mission is given correctly in the four gospels, which have been revised by their authors. After his death he appeared to the disciples but no complete account of his appearances has ever been recorded.

Some additional particulars appear at the end of the gospel of St. John and also in the memoir of his life.

The remarkable materializations and predictions in these interviews are memorable. A bird like a dove was once produced which lit on the head of St. John.

St. James states that he also produced a smaller bird similar to a canary, and once materialized a bread which was called manna.

It was like a loaf about ten inches in diameter—similar to unleavened whole wheat bread, but of a very dark color, rather moist in its substance and rather under done. This was to assure them they should not lack either for spiritual or material food—as the power might be given them to produce such food. But St. James does not think the power was ever exercised, as the Apostles were scattered and their spiritual power declined. There were four of these spiritual meetings after the crucifixion. The last at which the above occurred was about three months after the resurrection.

Jesus was depressed and discouraged by his failures and the dark future he foresaw for his religion in a world of selfish ambition, but St. John and St. James both declare that he predicted it would come up again in a distant country then entirely unknown which they think referred to this country, and would appear again as at first among the poor and lowly and people of more spiritual light.

This seems to be verified at present, for my labors for religion have no response from the wealthy classes or the leaders of society. My words of sympathy and approbation come from those who have no material aid to offer, and had I not been willing to give up earthly ambitions this work could never have been prepared.

All who are moved by divine love look to the poor, the humble and the oppressed—they seek the elevation of suffering and degraded humanity as the mother gives her greatest attention to her most unfortunate children.

Such was the mission of Jesus Christ, who taught his disciples to seek the poor instead of the rich—wherein its vast superiority appears. Such was the Christianity extinguished at Rome. He calls himself our elder brother, as he was and is, and everyone who feels his influence realizes his loving nature. His disciples looked upon him with reverent love, since notwithstanding his vast superiority he was to them an humble companion and devoted friend.

St. John speaks of him as follows in my latest communications:

"In my association with Jesus I have no recollection of ever hearing him utter words of condemnation or anger. His chiding for sinfulness was more in the manner of pity than condemnation.

In all of his intercourse with the disciples his manner was more like that of an elder brother than of a leader or teacher.

He was not one to burden others with his cares and trials, and whenever trials or persecutions assailed him, and we as his disciples would offer our sympathies, he would turn to us and say—"am I not of the father? let his will be done," and these words illustrated his manner through all his trials and tribulations.

In our journey from one place to another, never

did I hear him express one word of weariness, and it seemed his strength was something superhuman.

After his crucifixion because of the persecution of the Jews, we were compelled to separate and pursue each his own way. Our forces being scattered and our number reduced by death, one by one dropping away until finally as all were gone from this side of life, we have reunited our forces, and are carrying on our work with more power than when in earth life."

RECOLLECTIONS OF ST. JAMES.

My early recollections of Jesus take me back to his return from the pilgrimage to John the Baptist.

At that time I looked upon Jesus as one having peculiar characteristics and exceptionally keen perceptive powers and intuition. It often appeared to me that he could divine the thoughts of one before they were spoken.

In his intercourse with me in all my relations with him, I found him to be kind, merciful, forgiving, full of pity and love, but still retaining a degree of firmness that was peculiar in one who had those characteristics. I do not remember that I ever heard him speak one word in anger in all our intercourse.

In our journeying he really seemed to be the strongest of the party and could travel amazingly without fatigue.

He seemed to be preoccupied during his moments of silence in studying deeply everything in connection with life. I have seen him take a leaf from a tree and study it for many moments. On one occasion he plucked a flower by the roadside, and when we sat down to rest, he fixed his eyes upon the flower and watched it intently for nearly an hour, and when we rose to resume our journey, he said, "what wonderful things we see in the handiwork of life in the world."

I thought at the time it was peculiar that he had not mentioned God in the place of life, but after giving it thought, I could see that the word life proclaimed a deeper meaning in the sentence.

Later in our intercourse, I remember on one occasion when we were returning toward Jerusalem, and were passing over a small hill and looking down on the city, Jesus looked steadfastly for a few moments, then turned to us and looked with that mute appeal in his eyes, and turning again, looking toward the city, spoke these words:

"Oh Jerusalem, Jerusalem, I could have brought you life, but you would not receive it because you would rather dwell in darkness than see the light of everlasting day. I could lift them up but they will not allow it; but time will bring to them the light of the world for the will of the father prevaileth." This showed to me the wonderful love and sympathy of which he was capable—the strong desire in his heart to have them receive the light and truth of knowledge and Christian belief.

I recollect as to the garden of Gethsemane at which I was present, that we were very much fatigued, having travelled much during the day, and paused to rest for a time, near the garden of Gethsemane.

As we stood about, resting, I noticed that Jesus stood with arms folded across his breast and head bowed down—and then looking up in mute appeal to a higher power. There was in that appeal a look of pity, sorrow and deep anxiety, and I remarked to John the deep feeling causing the restlessness of Jesus, and we watched him as he made his way into the garden. At last, fearing bodily harm, we followed him and as we neared the garden, passing into it we heard deep moans, as of one suffering, and listened intently—hearing it again we passed into the garden quickly, and saw Jesus standing with outstretched arms and face turned upward, seeming radiant with spiritual light, and as we watched, the groans contin-

ued, but we heard no words for some time and then we heard him speak, and he said: "Is this all? can I do no more?" and then again as the sobbing shook his frame, and turning his head upward, his voice rang forth with with the appeal—"Father, if it be thy will, let this cup pass from me"—and then his hands fell across his breast, his head drooped and he stood there weeping bitterly and as we approached and asked the meaning of his sorrow, he said, "that which I have told you will come to pass, I have received the summons and will go to my father."

We tried to reassure him, telling him it was his agitation and anxiety that made him feel as he did; but he said, no, it must be. He was to be delivered up to his enemies by the hand of a traitor, and if it were the will of his father it was his will also. Then we returned to our comrades and rested till morning. Those disciples who were asleep were Simon Peter, Andrew, Thomas, Philip and Jude.

(What do you say of the transfiguration?) It was as I described. His countenance we saw clearly. His whole face shone, radiant with light—his whole person and garments were radiant with light.

(Q. Was the passover observed according to the fashion of the Jews?

The last supper was simply bread and wine. Jesus did not believe in these ceremonies and would not allow killing for food or sacrifice. He claimed and taught us that all life was a spark of the divine and should not be slaughtered. He often referred to it.

(Q. Did he speak of political tyranny and social slavery?)

He often spoke of the cruelties of the rulers of nations. He spoke of them again because of the success of his work among the lower instead of the higher classes. The corrupt and wicked did not desire spiritual light.

The condemnation before Pilate.

This hasty mockery of justice has never been fully reported. St. James, our only witness, describes it as follows:

(Q. What do you remember of his arrest and trial?)

All that I can say is that it was a mere formality—not even a semblance of a trial—a mere matter of show—no giving of evidence or testimony—none—nothing allowed to be taken to show that the charges were not true. A great many came in and crowded the room. Jesus was brought in and asked if the charges were true and stated they were not. He was taken to one side of the room and a few questions asked. Some swore the charges were true. He was removed and then an angry discussion rose as to what should be done, as he had been pronounced guilty. But guilty of what it would be hard to state, as many things were brought in without proof—no direct charge could be selected.

(Q. Was he denounced as the offspring of fornication as stated in the gospel of Nicodemus?)*

He was. I was compelled to leave after he was pronounced guilty, for the vindictive looks of the mob were turned on me, and I feared for my life.

There was no timidity in this, for James was the bravest of the brave, and defied the authorities in Jerusalem so fearlessly, refusing to be silenced, that he was stoned and stabbed about thirty-four years after the crucifixion, of which he gave me the following recollection:

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* This was the common slang of the Jews at that time and an epithet was applied to his mother. It is found in the Jewish writings and even reached Rome and was reproduced in the writings of Celsus, which contained some very just criticisms on the Roman church and its corrupted Scriptures.

The crucifixion as described by St. James.

On the day of the crucifixion St. James says he noticed first in the morning the beauty of the day, with a clear atmosphere—a perfect day.

At an early hour he started to the outer gate of the city, and as he passed along the street, heard the remarks of the people referring to him as one of the disciples of Jesus.

He noted also the seeming tension or nervous strain, and the stillness over everything—even the atmosphere. All nature seemed hushed and silent. Passing the outer gates of the city, he wandered aimlessly, feeling very despondent and discouraged, hardly knowing what to do. He noticed that many were gathered in one section, quite a crowd. He wandered toward them, and mingling with the crowd, soon discovered by their excited talk that they were expecting the procession of the crucifixion of Jesus. Among the throng there were hushed controversies, but the majority inclined to the belief that it would be wrong to crucify Jesus, before they had certain knowledge if he was a son of God. A fear or half alarm pervaded the gathering, but some few voices were given in denunciation and in condemning all the Christians, and were willing they should all share the same fate.

Often angry glances were cast on St. James and he did not know but he would be made to suffer. It was in one of these agitations that the crowd suddenly began to fall back and he noticed a procession slowly coming toward it. He knew then the crucifixion was about to take place. He moved to the outskirts of the throng, and waited.

It was not long before the crosses were placed in position. Then he noticed two of the guards seized Jesus and dragged him toward the cross and when there two lifted him up and others lashed and nailed him to the cross.

"Never will I forget, said James, the agony of that moment, when I saw Jesus nailed and bleeding on the cross, and for a moment I could not help but waver in my faith. I felt for the moment that no divine power of love and protection would allow the grandest of his workers and dearest children to suffer the untold agonies of crucifixion.

After the deed was done, only one or two voices were heard to speak, and one of them cried out—they could see now the king of the Jews.

I gazed on the sight, heartsick, and turned away my face in sorrow for I could not bear to witness the agony of our dying teacher. I waited as near as possible, while the throng gradually slipped away.

There was no haste, no loud talking, everything was quiet. The clouds began to gather, the sun did not shine so bright, the atmosphere became heavy.

When it was all over, quietly, one by one they left the scene of crucifixion, but not until Jesus had passed beyond, out of earthly bonds.

Then we were left alone with our dead—we who had loved Christ and followed him.

As gently as possible we removed him from the cross, bathed his lacerated wounds and bore him to the sepulchre. There we laid him on the stone seat, wrapping him as was the custom then, in a shroud. We placed the stone door of the sepulchre at its entrance, and departed to our home, too sad and weary in mind and heart to speak a word even for our beloved religion.

I visited the sepulchre, the following day, and sat for some time, on a stone, beside the door.

Again I visited the sepulchre on the second day; and on the third day I was going to the sepulchre, when I was met by Mary, who informed me that the stone was rolled away from the door of the sepulchre and Jesus had departed. We hastened to the place, and looking in saw her words were true, and we entered the door and two forms were seated there,

and Mary, I think it was, asked where is Jesus laid? One of them said: Know ye not that he has risen? Why seek ye the living among the dead? Then we knew that his words had come to pass, that after three days he would rise again.

Then we departed and we wondered as we walked towards our home what had become of the body of Jesus and where he would appear to us as he had promised that he would after he had risen. This concludes my recollections.

I believe that his body was removed by some of the followers of Jesus, fearing that they would not allow it to rest where it was placed, but I do not know the location of the grave.

(Q. Were you present at the trial?)

I was present part of the time at the trial, but a part of the time none but those of the court were allowed.

(Q. Who bore the cross?)

When I first saw Jesus he was bearing the cross.

(Q. What do you think of such a tragedy?

The laws controlling human life could not be overcome by divine intercession. The will of the people was too strong, and nature's laws, which are immutable, could not be overcome. But there came a doubt whether divine power would have interfered, knowing the future. Much bloodshed has followed, but he has made more lives better than could have been elevated in any other way.*

* It was unnecessary to ask St. James about the crazy stories in the canonical gospels, which are as false as the apocryphal, about the darkened sun, broken temple earthquake rending rocks, and dead bodies wandering about Jerusalem at the crucifixion, which no Apostle recognizes.

These stories were made of the same material as the report of Pilate that the sun was entirely darkened, the stars appeared, the lamps were lit, the moon was blood red and "the stars and Orion made lamentation over the Jews because of the transgression committed by them" and the ample description of the descent of Jesus into hell, the terrible quarrel between Satan who was to introduce him and Beelzebub the prince of hell, when Jesus came in, seized Beelzebub, trampled down Death and carried "Father Adam with him to his glory."

It is amusing now to read this old church literature, but it was a serious matter when it was believed and substituted for Christianity and

Personal description of Jesus by James.

He was fair, but his flesh was of a dark fairness, like the tint called creole—of a soft, clear, semi-transparent aspect.

His eyebrows were straight, not much arched, his eyes of a dark, mellow hue which would be described as a sympathetic eye. When he looked at one his eyes had an expression kindly sympathetic and penetrating—seeming to read and speak to your very soul.

The lips were full and arched and had a rather peculiar expression when he spoke. In fact in speaking his whole manner and whole person seemed to thrill and vibrate with the words uttered.

His hair hung down to the shoulders, parted in the middle, curling slightly at the ends, and it was a matter of comment among people that no matter at what time you saw Jesus his hair always retained its even condition, perfectly smooth and straight.

In the general expression of his face we could see within it the feelings of love and sympathy that beamed forth from the soul within. Every expression, every sentence, seemed to breathe forth a prayer for the benefit of humanity.

His voice, well modulated, deep and vibrating, possessed a peculiar quality in being heard for long distances and still to a close hearer had none of the harshness generally possessed by a voice of that pitch. He spoke with a soft cadence and mellowness

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made the basis of fanatical mobs. In the early centuries the Shepherd of Hermas, written by Hermas a brother of Pius the bishop of Rome, was read publicly in the churches as a sacred book approved by Athanasius. It was even thought worthy of reproduction in a careful translation by Archbishop Wake A. D. 1716, as a genuine work of value. In this sacred book Hermas says that he is afraid he cannot be saved because "I never spoke a true word in my life; but always lived in dissimulation and affirmed a lie for the truth to all men, and no man contradicted me, but all gave credit to my words."

Whether Hermas was so guilty as he says we are not informed by history, but such a confession would have come very appropriately from the church historians, Eusebius, Irenæus, Tertullian, Jerome and St. Augustine.

that seemed at once to bring you into direct sympathy with him and made you feel the truth of what he said, opening the floodgates of your heart to let the sunshine pass through.

In carriage he was fearless—his head, erect, but had no hard dignity or distasteful conceit—always ready to meet everyone on their accustomed level.

His stature was a little more than ordinary, and in good proportion. The color of his hair and beard a dark brown, almost black, the beard a little lighter. The emerald picture is a good one.

The visit of Moses and Elias as described by St. James.

I will give you my recollections of the Transfiguration. We had journeyed to what is commonly called the Mount of Transfiguration. It had no name then, but has since been called the Mount of Transfiguration. Jesus had not told us of his intention as was his usual custom, but had simply invited us to accompany him. We had ascended this mountain, about two and a half miles from Jerusalem.

"It was not a high mountain or hill, and as we had ascended nearly to the top of the mountain or hill, Jesus walking in advance, looking neither to the right or left, but gazing continually heavenward and speaking to himself as he went along. We thought something was bearing heavily on his mind, and dropped behind until he was some fifty feet in advance.

"Arriving at the top, he paused, with his back still toward us and reached out his hand, and as he stood at the top of the mount a darkness seemed to descend and envelop him, though it was about three in the afternoon—as dark as a late twilight; and suddenly we noticed that another person stood beside him. Then as we still watched, we noticed there appeared a second form, and Jesus stood with a hand of each

in his hand, talking with them—their hands clasped, forming a circle or circuit as we now understand it.

"As they talked, his face and whole being seemed to glow with a radiance of light and the two persons speaking with him were also luminous—their faces beaming with the light as did that of Jesus also, the light penetrating the darkness of the surrounding atmosphere to us, who stood at a little distance, and they appeared as a picture of light on a background of darkness, and we fully realized this wonderful and powerful manifestation, and knelt, bowing our heads in reverence.

"When I looked again the forms had disappeared and Jesus stood alone, looking upward, his garments still radiant, till gradually the darkness began to lift, and as it rose, it seemed to carry with it the brightness of the garments of Jesus and the radiance of his countenance.

"Jesus stood some moments with his face upturned and his hands outstretched, then suddenly folding his arms across his chest his head was bowed in silent prayer, and he turned and came toward us, and we hastened to meet him, for we were many feet away during the manifestation and as he came toward us he uttered not a word, but his face glowed with that radiance of love and happiness which was characteristic of him when he had received a higher spiritual light.

(Could you see the figures distinctly?)

Yes, we felt that we knew them.

"John suggested that as this was a time for reverence for those who had passed on, that we should build places of worship on the mount, but nothing was done, because as we descended Jesus requested that we should tell none of what we had seen—the miraculous facts we had witnessed in sacred intercourse—and we respected his wish.

(Who were the witnesses?) Peter and my brother.

"After this occurrence Jesus was very much preoccupied and lost in thought for several days. We never learned of the purport of the conversation and the object of the visit.

After the death of Jesus.

In Ch. II v. 11, St. John says after mentioning the miracle of the wine "And he did many greater miracles which are not recorded" and in Ch. XXI v. 25" "and there are also many other things which Jesus did, which never have been recorded." St. John did not aim to make a full historical record He wrote to preserve for himself the instructions of Jesus, and intead of appealing to ignorant superstition by reporting the marvelous and miraculous as did the founders of the Apostate church, he recorded only that which taught true religion and exhibited the spiritual power which not only appeared in the works of Jesus, but was promised by him to his true successors. As the world is now beginning to become acquainted with the spiritual power, it is proper that its exhibition in the time of the Apostles should be recorded.

As to the miracles of Jesus after his death, they told me to-day (Dec. 9, '93) that he produced for the disciples what we call materializations. He produced flowers and a living bird in the form of a dove, which rested on the head of St. John. He also produced objects of food which he distributed among the disciples, of which they ate, as he did, and he said they were symbols of the spiritual food which they as faithful followers of the truth might feed to the people.

From the form of Jesus at that time came a great illumination which flooded the apartment with light, and some of the disciples, not all, but those who were clairvoyant, beheld in that light the other spirits who accompanied Jesus and assisted him in these works.

One of these was known to be Elijah. The other two were not recognized, but were understood to be ancient spirits of wisdom and power. Gabriel was one but was not known then. The other spirit was one of great power such as might be called a tutelary spirit, having charge of the affairs of the earth, but never known to mortals by any name. He shone by a peculiar and intense light that dazzled the eyes of clairvoyants so that they could just discern his shape, a tutelary spirit of highest power.

Jesus also communed with his disciples, instructing each one as to his future and the end of his career so that they advanced like him to martyrdom with unflinching courage.

A CELESTIAL REPORT.

The unanimous testimony of the Apostles establishes the truth concerning Jesus, which in spite of all priestly frauds has made so great an impression on the world—that he taught a pure, spiritual religion of brotherhood with an impressiveness never equalled, by example as well as precept, not as a mere philosophic thinker, nor as a blind enthusiast, but as a luminous seer impelled by that heavenly power which we call divine, as it transcends the human — sustained with an unfaltering energy and courage, an unconquerable love, a profound wisdom and penetrating vision into the present and future—a man, and yet a true representative of the heavenly hosts who guided him and visited him—the two of greatest leaders of the past coming to him visibly on the Mount of Transfiguration.

Modern science has vindicated ancient history, and the enlightened now know that the dead do return*

* It is difficult to restrain our indignant scorn for the pompous stupidity of the college, the pulpit and the legislative halls which still ignore the glorious fact known to millions that death is but a transition to a higher sphere and that there is no barrier between heaven and earth but human ignorance and the stubborn animalism of selfish minds.

but never has there been such a return as that of Jesus, fitly representing the heavenly world with a message to mankind which would abolish all tyranny and wrong, dry every tear and restore universal prosperity and heavenly harmony to a wretched world.

They who are not in sympathy with heavenly life realize but feebly the character and religion of Jesus Christ, but to those who can sympathize with it, his character and religion are inexpressibly dear, and worthy of all the sacrifice that they can make to introduce it to a warring world.

They know what must be the moral splendor of his life in the heavenly mansions which in their splendor as much surpass mortal conceptions as his religion surpasses mortal life.

The dull soul, whether akin to the clod, or inflamed and debased with the passions of earth—believes like the Rev. Dr. Dix that his system of earth life is an impossible dream and would reject a portrait of the heavenly mansions as they are sometimes seen from earth as a vision of the impossible: but my friends who have gone from my side to their celestial homes assure me continually that language is hardly capable of doing justice to celestial scenes and celestial characters.

I therefore exclude from this volume my authentic reports of the heavenly mansions of my friends, and the spheres occupied by the noblest whose lives have blessed the world, for truth is sometimes stranger than fiction, even in physical science, and the nearer we approach divine wisdom the farther we are from earthly conceptions.

The reader might be overwhelmed with testimony if a volume were devoted to that subject but I cannot withhold the testimony of Joan of Arc as to Jesus Christ and his heavenly home—a testimony which could be fortified by others, modern as well as ancient.

Description of Jesus by Joan of Arc.

Mrs. C. H. Buchanan in communication January, 1894, said:

"This spirit is called Joan of Arc but she calls herself Jean D'Arc.

As she appears I sense a very strong spiritual character, whose self poise and harmony is keenly felt by any sensitive within the radius of her atmosphere. This is self-luminous, emitting a light that envelopes her form like a halo, which goes before her as she moves through space, making a brightness that is very beautiful.

I will give you the thought coming to me from her own mind.

She does not use our forms of speech and I will have to give but the wave of magnetic intelligence that touches my own mentality, so that I can clothe it in words for the expression of her thought.

"I am attracted here this morning by the attention you are giving to the life and works of the Nazarene. I recognize your earnestness of purpose and zealous desire to do justice to that noble character, and as one who is in harmony with the sphere and the mission of that high intelligence, I approach to give you my testimony of the present life of Jesus the Christ.

Many persons living in the environments of the earth atmosphere, communicating with mortals, perhaps quite as much influenced by the desire and purpose of those mortals to prove that Jesus as a man and teacher never existed, have stated in public and in private their unbelief in such an existence—have declared that Jesus has been a myth and that the whole system of Christianity has been founded on false claims, citing the words of certain other spirits who lived in Pagan times, to substantiate their claims, and stating that Jesus does not live as a spir-

itual intelligence in the upper world, because they and their associates have not seen him.

Living in the environments of the physical atmosphere as they do, these spirits could not see the Nazarene and understand his life and influence. Their statements are mere conjectures. They have not seen Jesus: they know nothing of him.*

I come with positive affirmation. I have seen Jesus, I know something of him. The testimony of one who has seen and associated with a living character will far out weigh the statements of many who deny such an existence because they have not seen him.

In the spirit world which I may call the celestial plane, which is not influenced by the physical elements and forces of the earth's atmosphere, I have found my home. Within that domain, Jesus, once known as the man of Nazareth, dwells.

He is a noble presence, vitalized with spiritual activity—a man of large mental force, of strong religious nature, full of earnestness and zeal for the dissemination of truth and spiritualizing of humanity—a glorious character. His face shines with living light—his presence generates a potential force which is magnetic in quality, penetrating in power, and which is dispersed throughout the atmosphere and absorbed by all who come in contact with it, who are invigorated, vitalized and I might say rejuvenated by its life-giving properties.

The sphere of this character is essentially one of harmony. Discord and antagonism cannot possibly dwell in his presence. They who war and quarrel in his name on earth, struggling for the supremacy of

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* The historical existence of Jesus (notwithstanding the mists raised by theological fictions and forgeries) has been well settled among competent historians ever since his career. The deceptive works of fanciful speculators within the last hundred years, and the very silly statements of a base and fraudulent medium are hardly worthy of serious notice. There is no doubt a large amount of ignorance and folly in the lower spiritual spheres which might mislead the credulous and ignorant.

ecclesiastical power, for the maintenance of personal opinion, have no conception of the surpassing loveliness of his nature—the harmony of his sphere, and in spirit they are far indeed from him.

The light which he generates and dispenses throughout the world is not confined to his own environment but its subtile power streameth downward into that spiritual world which is the abode of many who have given up the body of clay, and which is in the atmosphere of the earth. It touches many souls that gather there, penetrating to their very life and gives to the higher attributes of their nature a stimulation and force that lead them to look and reach out for better things, and this in many cases is the light that lightens the pathway of progress for advanced minds.

The spiritual yet, personal light, of the Nazarene penetrates into the physical life of man and reaches unselfish lives who are yet treading the pathway of earth. Some of these are illuminated, strengthened and elevated in thought and inspiration by its presence and are led onward by that subtile power which cometh from above.

But Jesus has a special work and mission which he pursues unaffected by the praise or blame of individuals, and which deals with needy humanity.

He may be called a teacher of moral philosophy—a guide in ethical instruction to minds in need of light and prepared to receive and to follow the truth which he has to give. The school is a large one, for he reaches countless numbers who imitate his teachings and who are raised to a plane of self-effort and elevation through its ministry, recognizing the fact that each soul must be its own savior from unhappiness but that each one may be assisted to develope the power and cultivate the qualities which will enable him to work out his own salvation.

Jesus exercises his influence and gives of his life

force, in helpful ministration and loving teaching to all that will receive.

The home of the Nazarene is one of beauty and spiritual attractiveness. It may be represented as established in a vast garden adorned with the loveliest creations of nature and beautified also by the highest art works of man. Picture for yourself the most magnificent park which man can desire on earth, with all its lavish display of beauty and of art, illuminated by the refulgent light of the early summer sun, not scorching in its rays, but warming, exhilerating and healthful, and then you will fall short of the surroundings of the Nazarene in the celestial world. His home is shared with loved and loving souls, whose sphere of harmony blends with his own, and who unite with him in all good works. The light of his presence diffuses a peculiar and beautiful radiance which gives an indescribable tint to the atmosphere and sense of perfect serenity in all who linger there.

It would be impossible for any in that locality to be disturbed by any of the annoyances which are felt by humanity on earth. So self-possessed and so superior to all antagonisms and friction are these intelligences, they can gaze upon them calmly, knowing that all will be eventually outgrown or overcome by the supremacy of the spirit which is ever working through intelligent channels for the mastery of all things.

A year is but as a day to those souls and they pursue their course working unceasingly for the benefit of mankind. They are not dependent upon the conditions for sustaining life and vigor which are felt by many spirits who have not attained their highest progress.

The elements necessary for this invigoration they absorb from the atmosphere, and the motor power which keeps them ever active is generated within themselves by the potential force of their personal

will. They show no signs of weakness at any time for theirs is a lifegiving power ever regenerating and refortifying through the magnetic as well as the external atmosphere.

Modern Testimony.

The reports of all competent observers either on earth or in the higher world are quite unanimous in reference to Jesus Christ and the dwellers in the celestial heavens. Millions on earth are capable of realizing his character, and many a skeptic as well as many an orthodox clergyman have found themselves entirely mistaken when they have reached their spiritual homes.

In that charming volume of Dr. Peebles entitled "Immortality or future homes and dwelling places" a report is given of the visit of a very orthodox clergyman which is quite appropos to our theme. He was instructed by Martin Luther, who has given me a very interesting report of the perversion and corruption of the gospels by Carabbas and Tricoleum in the first and second century.

The Rev. Thomas Scott's confession and progress in spirit life, through the mediumship of W. H. Lambelle, of England.

I was born in Lincolnshire, England, but received much of my education at an endowed school in Yorkshire. Being of a reflective turn of mind, I often thought of the uncertainty of human life, but put off religious thoughts and convictions to a more convenient season. I had great memory and desire to shine in the literary world. Hence I resolved to enter the ministry. I was proud, ambitious, and desired to distinguish myself. These selfish motives influenced me to assume the position of a clergyman. Preferments came to me unsought for. In 1785 I was elected chaplain of the Lock Hospital. In 1788 I

commenced my notes on the Bible, being seven years after I had been presented to the Vicarage of Aston Sunford, in Buckinghamshire. At this period I accepted the more rigid of the Calvinistic doctrines and on every available occasion never failed to preach Christ and him crucified—Christ, the only Saviour, sitting on the right hand of glory. . . . . At length, the weak constitution that I originally inherited, in connection with arduous religions studies, began to give way. Death stared me in the face. To the last moment I remained in full possession of my consciousness; my thoughts were firmly fixed upon the glory to be immediately revealed to me, through the presence of my Savour Jesus Christ. Calling upon his name, there passed through my body a benumbing sensation, and I almost instantly found myself with some friendly members of my congregation, who had previously died. Welcoming, they conducted me to an immense plain, dotted with flowers and studded with the most perfect mansions. Here resting, there came to me a being, seemingly pure and bright, whose duty, he said, it was to instruct and conduct me through some of the spheres of glory.

I was not conscious of any peculiar changes in myself. My memory, my faculties, and powers of understanding, remained the same as before the sensation of numbness, except that I felt the weakness of an enfeebled body, and I might add, there was a fresh strangeness in many things that I saw. My transition took place on April 16, 1821.

The spirit to whom I referred as coming to instruct me, was on earth called Martin Luther. He conversed about my new abode and mode of life, informing me that a home had been prepared for me in accordance to my taste and moral worthiness, and that he would conduct me to it, after showing me some of the states of spiritual existence.

On his referring to my doctrinal beliefs, and attempting to disabuse my mind of much of my earthly theology, I turned to him in the full assurance that I could silence him, and quoted, "He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds." This opened a deep and earnest conversation. We talked as we travelled, but I was not persuaded that the "Prophet of Galilee" was anything less than the incarnate Son of God, who suffered as a substitute for our sins. How else could it be. I was troubled: anguish filled every fibre of my spiritual being. Spiritual friends gathered around me, and I prayed that I might see Jesus of Nazareth. . . . .

My guide conducted me through homes of bliss and enjoyment, and spheres of transcendent loveliness, to the presence of one purporting to be the meek and lowly one. Seeing him, the mist fell from my eyes. He assured me that he was not the one living and true God the Father. . . . . He was so loving and sweet-spirited that I felt sure I was speaking with him who on earth said, "Our Father who art in Heaven." Though he has a most divinely commanding appearance, he is gentle, kind, and persuasive, and exercises a more potent moral influence in the spirit-spheres than many spirits are willing to admit. It is impossible to at once outgrow earthly theories and dogmas.

My powers of flight hardly know any limits. When not otherwise engaged, I dwell in a home, the counterpart, structurally considered, somewhat like my earthly home. I did not construct it myself. But my endeavors have tended to beautify it, and render it more ethereal and attractive.

There are dark, mirthful, and malicious spirits in the lower spheres—the sedimentary realm of spirit-

life. It is a part of the employment of the higher to teach and uplift the lower.

Jesus Christ as seen in the Spirit world by a Judicial mind of modern times.

I have been so long familiar with the exalted nature of Jesus by my own personal consciousness, and by the innumerable reports of all whose soul power was sufficiently clearsighted and sufficiently exalted to obtain a just conception of Jesus, whose virtues and powers they studied from their various standpoints, gaining a more exalted conception in proportion to their own elevation, that I thought it desirable to approach still nearer the truth by obtaining the opinions of those with whose ability in earthlife I was well acquainted, who had been dwelling long enough in the spirit world to become acquainted with its different spheres and understand its higher realms, who had not yet lost their sympathy with earthlife and modern thought, and could therefore give just such an estimate as humanity needs today.

I knew the views of Mrs. Buchanan in both lives and the sentiments of Joan of Arc as she is today and I could speak most amply of my own knowledge, but I wished in addition the opinion of a trained judicial mind, a statesman and orator who entered the higher world without any previous bias from the church, with the independent and critical habits of a legal and political career.

I turned therefore to Judge Rowan, my father-in-law, who has been in the higher life fifty-three years, and who though believing in the Deity, had never been interested in the church.

My reason for selecting him was his personal superiority in many respects to any man I had ever known. He had been supreme judge in Kentucky, senator before Mr. Clay, and the head of the bar when such men as Clay, Col. Allen, Col. Joe Daviess, the Wickliffes. Hardin, James Buchanan (afterward

president) and others were in the front rank (a competition from which Buchanan had to withdraw) and no ordinary jury could withstand his eloquence, which was not brilliant but charming and overmastering. I never heard him in public but once, and late in his life, and I have heard nothing like him before or since. I could not compare his delivery to the melody of the lute, to the trumpet or the drum, to excite and rouse or to win.—I could compare it only to the murmur of the mighty but distant ocean to which the soul resigns itself—its latent power and its gentleness permitting no resistance.

But with all his gentleness he had the power of a most intense and imperial nature, which was recognized in his familiar title of "THE OLD MONARCH." But haughty as he was, he had a tender sympathy for humanity and for young men, and when I stood alone in 1841, with the recent solution of the mysteries of the brain, he seemed to realize all of my far future, of which he spoke in public words that I can never forget, predicting my fame in a remote posterity and suggesting that though he had earned some reputation in public life he would be pleased if his name could reach that posterity by clinging to the skirts of my garment.

In 1896 I asked him to give me his deliberate conception of Jesus Christ, and I now report it as recorded at the time as nearly as I can give his language.

"I could not do justice by description to the face and form of Jesus Christ. No picture ever painted could do justice to his appearance. He is seldom seen and though exalted is as meek and unpretentious as on earth.

I have been sorry that I ever thought so lightly of him as I did in earth life; and even I, whom you thought so self-reliant and self-sustained feel unworthy in approaching near him. Nothing could please

me more than to see you seeking to reach his divine nature.

In this sphere we know our duty without commands—we obey without compulsion, and without permission I could not go to you.

I was in the spirit world many years without attaining any definite thought of Jesus, but after realizing his nature I have been advancing higher. Nothing gives me more pleasure than to realize your progress—you will not have to linger as I did when you come.

In the lower spheres the higher influence does not pervade, but the power is above and draws them on. Millions who have gone over linger in the thought of earth instead of looking up to Heaven. You were once but little interested in the higher powers. I could not have come back to you as I do if you were not now interested in them. Whenever you can impress these divine thoughts upon others you should endeavor to do it—for there are many groping in darkness—even the great men of to-day. Formerly I did not care for the higher power and did not prepare for heaven.

(Have you not met with others aspiring like yourself?)

Yes, but not recently. There are learned men known as profound thinkers on earth, who are trying to reach this sphere.

(What is the condition of the Emperor Napoleon?)

He has not advanced much—far from it. He died with a sense of his own importance, his own glory, his own wrongs. He will not advance until he changes.

(What of Nero?)

He is in darkness, only a little gleam of light reaches him. But as some advance it helps others. Washington, Jefferson, Paine and Lincoln are highly advanced. But great divines on earth, who think

themselves prepared for all the honors of heaven are most surprised when they come."

Before this interview I had been twice astonished by visits from the spirit of Judge Rowan, responding to my thoughts on religious subjects, by louder sounds in my library than I had ever heard before, as if produced by a mechanical concussion as loud in one case as if a ball of a pound weight had fallen on the floor, and when the interview occurred I felt the great power of his nature giving me a sense of ability to encounter any assembly under any emergency —the royal sentiment of Rowan, who always felt a consciousness of superiority to all around him—not the consciousness from vanity, but the consciousness of strength and dignity. I feel myself greatly indebted to him for the momentary accession of power.

The character of Jesus gives similar impressions to all, whether in this or in the higher life, but it is more fully and clearly perceived by the latter, of which we have an excellent illustration in the post mortem experience of Rev. Thomas Scott of England.

Statements of Hafed and Matthew.

January 1st, 1894, Hafed came by appointment to tell us of Jesus.

Hafed said Mrs. B. is a very exalted spirit. His countenance is benign and luminous—his very garments shine. He was on earth not only an intellectual character, but one of spiritual exaltation. In his early years he was known as studious, given more to contemplation of nature, especially of the heavens than to the sports o' young men. Hafed was also a psychic, not only sensing the power of spiritual intelligences, but sometimes seeing them distinctly.

He was of a powerful family. His authority had never been questioned in Persia by the people and he was beloved by all, not only as a prince of royal blood but as a teacher and leader in all that is good.

Through his influence the people were relieved from various burdens which had previously pressed on them, so their lives were made happier and their surroundings more congenial.

Hafed informs me that to him personally a revelation was made from the spirit world that a child was to be born in the land of Judea who would be raised as a mighty prophet, doing great works for the moral education and spiritual freedom of mankind, and he was instructed to journey to that land, taking with him two men of wise judgement and learning, students of the stars, astrologers in the purest sence of that word, who were at court and had been teachers of Hafed in his early days.

It was these three men, travelling from the east who sought the birth-place of the young child, believing him to be sent by God to work a great mission in the life of humanity—they came to him with spices, incense, and precious gifts from Persia, and bowed before his manger, not with idolatry but with reverence, recognizing him as the child who should save humanity from falling into a moral abyss.

These astrologers with Hafed, from the study of the stars had repeatedly predicted the downfall of the race through the corruptions growing upon it by self indulgence on the part of the aristocracy, and servitude of the lower classes, unless one should arise by whose mighty moral power and influence the tide of corruption should be turned by the light of the spirit, for the corruption was extending through Asia and Europe, starting from Rome, but creeping over all Asia, the eastern countries going down.

These wise men making their astrological calculations had declared that at a certain period a child would be born who if protected from danger or slaughter would work a mission needed in the elevation of the world.

Hafed believed all this, more especially because of the visions given him from above, and so (when a

young man of twenty-five or thirty) he set out with wise companions to follow the indications of the star. It was a planet with a planetary relation to the life of Jesus intelligible to astrologers. But a spirit appeared as a light or star, guiding them by night.

Not only did these three men come to pay deference to the young child, but also to show the people of Judea and especially its rulers, that a Prince of Persia and others of high estate considered this birth of special significance, and that the child was worthy of royal favor and protection. Hafed did not remain long at that time, but he left friends among the Judeans instructed to keep watch over the child and to acquaint him if necessary concerning its welfare.

When Jesus was a young man, about 27 or 28, Hafed sent a messenger to him from Persia inviting him to its royal court, where he might have the advantages of learning which his own particular advisers, spiritual and intellectual would afford him, and for about eighteen months lived a quiet life in Persia, under the direct charge of Hafed, at times studying with the wise men who were neither lawyers nor preachers, but seers and thinkers, and at other times communing with spirit intelligences who came about him in great power preparing him for his later work.

Jesus was much beloved by Hafed, and his friends, who would have been glad to keep him in Persia, as a teacher and worker of marvelous things for the people, but the spirit of unrest came upon him, and he could not be content to remain away from Judea.

At length Hafed felt he must let him go, but assuring him that if at any time he desired to return he should have a welcome and a home with the Persians.

Previous to his going to Persia the travels in India and Egypt occurred. When quite a young child he was taken to Egypt where he remained about

eight years during which he was under no special instruction. His mother was with him and a patriarchal descendant of David, a man of much learning and wisdom. He was taken to the house of a kinsman of this patriarch where he lived a childish life unmarked by any special work, until about eight years of age.

When in Egypt he would at times fall into a condition of semi-consciousness, speaking no word and seemingly rapt in the contemplation of things invisible to others. His face shone and rays of light like a halo encircled his head at such times*. On awakening from this state he could give no account of what he had been seeing, declaring it to be too great for speech; but shortly after this, just previous to his return from Egypt, he was influenced to speak, directing his return to Jerusalem, for he had a work to do there, and soon after his return he began to speak in the temples and give words of wisdom which astonished his hearers.

While yet in his teens Jesus was taken into India that he might come in contact with certain adepts and wonder workers among the Hindoos. He was absent many months with Ha'ed and there met with persons of high character and wonderful power who were enabled to accomplish marvelous things through the concentration of will power with the assistance of spirit intelligence.

But while he became familiar with their methods of work, the Nazarene did not accept it as the basis of his own operations, for although it proved the power of mind over physical things, it did not to his apprehension demonstrate the light and potency of spiritual elevation in the life of man, and hence he adopted none of the practices of the Hindoo adepts in his own work for humanity, but acted solely as the spirit gave him utterance and power for the

* Such halos are not common light but visible to psychic perception.

physical healing, mental quickening and spiritual uplifting of mankind.

He did not remain quite a year in India, but returned to Jerusalem a young man of 17 or 18 years. Once afterwards, later in life he went to Egypt about six months being then twenty-four or five, especially to study the methods and secrets of masonry, and was admitted to various degrees, but did not altogether approve their rites, as they appeared to be founded on Pagan ideas. He did not accept and therefore did not inculcate their teachings to the Essenians.

He was induced to go by representations that these investigations had valuable suggestions and ideas. He went to investigate but found so little worthy of adoption that he soon returned.

What the Apostles give of his life was within the last four years. He was in his 34th year at the crucifixion.

Statements of Hafed continued.

(erroneous statements corrected.)

January 31st. Having received that marvelous book purporting to be communications of Hafed through Duguid of Glasgow, (a worthy medium) filled with romantic and incredible narratives of the marvelous, I thought it necessary to communicate with Hafed on the subject, and know what he would say of it. On the 31st of January I procured the interview with Hafed and Matthew, of which I now give the results.

Hated asserts that he did not give the matter contained in the Duguid book (reported by Nisbet) but that he was in sympathy with a band of spirits who desired him to give the facts of his reminiscences concerning the Nazarene, claiming that they wished to present the life and character of Jesus to the world more fully than the gospels had done. He gave them some of his recollections, which they must have em-

bellished according to their own romantic ideas, and he had not been aware of the extent of this exaggeration until his communication with myself. There are some things in the book he can indorse, but the great mass is extravagant.

As to the divine origin of Jesus, he never stated that he had any knowledge of it; but he did say that the idea was entertained by many, and some enthusiastic supporters of the idea claimed they knew as far as it was possible to know, that Jesus had no earthly father. The idea started from the statements of a few women in Bethlehem who were friends and relatives of Mary the mother and *claimed* to have been in her confidence.

Hafed says he believed the paternity of Jesus to have been of a more spiritual nature than that of common men, but never in earth life or since stated that he knew that he was the only son of God.

In regard to the doings of the child in Egypt, he made no such marvelous statements as appear in the book—nothing more than he had stated to myself—that he lived an uneventful life and was sometimes influenced by spiritual power, when his face shone, and a halo of light encircled him, chiefly at the head. Usually on such occasions the child was quiet as if wrapped in an extatic condition, but occasionally uttered a few words of wisdom to his mother and the aged friend who protected him—that was all.

From the time he was moved to speak in the temple at the age of twelve, Jesus was frequently inspired to utter grand truths in simple, forcible speech. These truths related to the spiritual life of man and the possibility of so unfolding its powers as to make them almost supreme over the physical conditions of this life. He frequently urged his hearers to consider the wants of the spirit and to learn to satisfy them through the cultivation of the higher powers. He taught the doctrine of the immortality of a vital conscious existence, meeting our friends, when the pop-

ular conception was entirely vague, and exhorted them to prepare by good works to ascend to a higher state.

He never knew Jesus to preach no hope or no salvation after death, but he did teach that the better one lived here the more beautiful would be his life after leaving the body. He taught by parables because the common people were accustomed to depending on object lessons for gaining knowledge. Pictures stood to them for carrying information as letters to you, and they seemed to take more interest in teachings spoken in parables than if given in plain speech.

As to the story of reviving a corpse in the Ganges that was a pure fiction, and so was the story of a gushing column of water when they were near perishing in the desert. He remembers mentioning to the spirits who gave that story through Duguid, the circumstance of traveling with Jesus across a sandy plain, which for many miles had no trace of water. He and his companions were spent with heat and thirst, but at last when about to sink with fatigue they discovered a little depression in the desert which proved to be a small pond of water shaded by two palm trees. At this pond they slaked their thirst and filled their skins, giving thanks to God for his mercy, and resting under the shade. The remark was made that it seemed like a miracle to find water in that desolate place, but no one claimed that a miracle had been performed.

The journey to India occupied about three months in going but it is difficult now to recollect the exact time. We went down the Ganges partly on its banks and partly by water. The entire absence did not exceed seven months.

The journey through Greece, Egypt, and Rome with Jesus in his boyhood narrated in the Duguid book is entirely fictitious So are the stories of his being condemned and killed by wild beasts in the arena, who were at first killed by Divine power as

they approached. He was not a martyr for Christianity, but died a natural death and was not persecuted for his religion, which was similar to that of Jesus. The Christians were not persecuted in Persia as they were in India and in the Roman dominions. The aristocracy of Persia and India were more ready for Christianity than the Jews and Romans.

(I did not question Hafed on the huge mass of miraculous narratives in the book seeing that it was essentially fictitious, spiritually fraudulent, and unworthy of any further investigation. This is not the only work of fictitious stories claiming a high spiritual origin. In producing this I presume Mr. Duguid was an innocent instrument. The book is an impressive warning against mediumistic revelations blindly received without any careful or scientific investigation. It is quite an interesting and attractive volume, even to those who know it is a romantic fiction with a very slight historical basis.*

Hafed then stated the successive periods of the life of Jesus in accordance with Matthew's statement which it is unnecessary to repeat.

(Q. Who were your companions when the three wise men visited the infant Jesus?)

One was Hermes, then a young man, the other much older, an astrologer of the Persian court whose name was pronounced Aristones, a venerable and learned man. They had prophesied for a long time that a great prophet would be born whose life would influence nations and would go down in history.

These statements are endorsed by Matthew, who speaks highly of Hafed and says he saw him several times in Jerusalem at the time of his going to India, but did not then have any communications with him. He says Jesus occasionally spoke of Hafed as his

* I have not been able to investigate the merits of this book, but think from a hasty glance it may contain valuable matter aside from the Hafed romance, in the communications of Jan Steen and Ruisdal the German painters, and the interesting phenomena connected with Duguid.

powerful Persian friend. Hafed offered Jesus pecuniary assistance but he was unwilling to receive it and said that if he really needed it he would then call for it.

(Q. With how many languages was Jesus acquainted, I asked Matthew.)

He replied with Hebrew, Latin and slightly with Greek—with something of Egyptian and enough of the language of India to communicate with the people. He understood Persian very well and at times under inspiration he spoke very fluently in Latin, He was also acquainted with the language of Assyria.

(Q. The discourses of Jesus in the temple must have been very remarkable. Is there any one who can give a description of their character?)

His early discourses were answers to questions of the priests on spiritual and devotional points. He spoke often in the temple between the years of 12 and 17. Sometimes almost daily. He never spoke in parables to the doctors and lawyers in the temple. His remarks to them were very pointed and full of a strong mentality. Only in talking to the people did he use parables. The policy of his spirit guides was strong meat for men and milk for babes.

(Q. You have spoken of Jesus as being first favored and afterwards opposed by the priests. How was this as Caiaphas was high priest during his whole life?)

Caiaphas favored and protected him at first, but his intellect weakened in later life, and he seemed to be controlled by othe s. One of the priests of the temple died, and one was sent to Rome to take part in a work there. Others came in who were bigotted and vindictive. At first the friendship of Caiaphas influenced the priests in his favor.

(Q. Were any others of high rank beside Hafed interested in Jesus?)

Very few. Publius Lentulus who wrote the descrip-

tion of him was the ruler of Judea before Pilate. His title I think was like that of a pro-consul. He was a man of fine intellect and good judgment, very highly respected. His term expired before the prosecution of Jesus and he was not there at the crucifixion.

(St. John states that Lentulus who was an admirer of Jesus, was a man of very variable moods.)

At a seance in 1893 St. John approached and said the apostles often held seances while Jesus was in the body. They gathered at regular intervals to hold a seance of about two hours, opened by the master, who under the influence of spirit seemed to be divinely illuminated. A light shone through and about his person brightening the entire apartment.

The utterances of Jesus at such times were very impressive—full of counsel and cheer. The members always felt uplifted and strengthened for their work and reinforced with new magnetism at such times. The seances of the master would last nearly an hour, after which St. John, Luke and sometimes another of the apostles would be entranced or otherwise influenced by spirit to make a prophecy, to improvise poetry or to address the company with instructions for future guidance. This would last perhaps half or three fourths of an hour, after which frequently some powerful manifestation of spiritual power would be given, and sometimes ethereal forms would appear, which would look natural and move about the apartment. The touch of their hands was soft and cool, but not firm as flesh and bone.

Sometimes they would utter a few words of comfort or exhortation, not as with the vocal organs of a mortal, but in soft sighing sounds, which however, distinctly though faintly bore the words to the ears of the listener. Sometimes flowers were produced, and branches of olive brought into the chamber. Flowers were sometimes materialized, sometimes brought in. These things were common among the

apostles in their private meetings, where harmony and confidence reigned.

Reports of services were always written by the scribe, who could see to do his work by the light produced by the spirits, no artificial light being admitted to the chamber. Many predictions of coming events were made at these meetings not only as to the life of those present, but as to the history of the world, and if the records had been preserved, you would have in them prophecies of much that has transpired in human history.

Remarks.—I have already mentioned the report from James and John that Jesus expected the restoration of his religion in a distant country then unknown, when more spiritual light had appeared and I may venture to quote some statements given that seem in progress of verification. They were, that a new revelation of spiritual power would appear in the new country of which he spoke—that it would "meet many rebuffs and attract false prophets and be hindered by much of undesirable qualities, because as a great light attracts moths, so it would draw to itself elements that foolishly sought its light for their own purposes and ambitions, and that these would in time be consumed by the power which they sought to absorb, and the movement would reach on until it entered the hearts and homes of all who were prepared to understand its power—also that the dispensation would bring a regenerating force that would in time make its power felt in the various systems of corruption and wrong which had fallen on the people, and by the might of truth would eliminate from human affairs that which is debasing and oppressive to mankind—that it would take many centuries to accomplish this work and many instruments to be employed, teachers and prophets—those who should speak with many tongues from the souls of life after death for those who had died—soothsayers,

seers and healers—those who see visions and interpret dreams—all would be employed."

There was no particular mention made of persons by name or place, but it was said a few would be raised up during the last two centuries of that era which would close with the year 2000, and in the century preceeding the last there would be a few characters in advance of their age who would prepare the way for the higher influx of light in the closing century."

It was also said that "the disturbances in this closing century would ultimate in a clearing away of things detrimental to human growth and an influx of light from higher realms."

And that "the close of this century would make the close of an era of persecution and despotism, chiefly in the religious field of action, and that for nearly 2000 years from the time of the Essenian councils, a body of bigots governed by the priesthood would struggle for supremacy over human thought and action—that for many years this body would rule with despotic power, grinding to dust all who opposed its authority, and would cause great bloodshed, innocent victims martyred; darkness and the loss of spiritual enlightenment would reign for a long period, and in the name of truth and religion outrages would be committed on individuals, and only by the deathless power of the spirit working its way silently through the very strongholds of the church and on the field of life would the triumph be obtained."

[Believing that the science of periodicity may apply to ages as well as centuries, I have applied it to the career of the Apostate church. If the calculation is justified the downfall of that church will be complete about the year 2100, or 2170 if we date from its fraudulent bible.—B.]

Martin Luther on church history.

The history of the Apostate church appears in the second volume; but as the reader must feel impatient to comprehend the destruction of Christianity, the testimony of Martin Luther is introduced here showing who were the chief criminals—Mrs. Longley being the medium, whose intelligence, integrity, literary capacity, and disinterested labors for the truth deserve much honor and gratitude.

By appointment with Mr. Pierpont I sat for interviews with some interesting characters:

Mrs. B. in control, observed—

A spirit approaches who impresses me as a strong vigorous character. There is an element of combativeness in his character, which in the spirit world has not been eliminated but has been subdued. This intelligence inspires me with a deep sense of honesty and fidelity to convictions. He was a man of strong impulses, tenacious in his hold upon a subject that attracted him, and could not be turned from his purpose.

I get the name of Martin Luther. He comes in an attitude of inquiry and as one ready to be interviewed, and seems ready to respond to any question or thought.

(Q. Is he aware of the extent of the ancient falsifications of the gospel records?)

Yes, he is aware of the work of the Romish church in perverting and corrupting, and has also been made acquainted with your task of restoring to primal simplicity and purity of doctrine and teaching.

(Q. Has he learned the facts as to the parties engaged in this work of perversion?)

Yes in a measure; he has learned of the agency of various individuals of the early centuries—early fathers of the church in the first and second centuries —principally in the second. According to his information there seems to have been a systematic line of work etablished, dating perhaps from the last quarter of the first century and reaching throughout nearly the entire period of the second century.

The priesthood of the Romish church were concerned in this line of work, and what was not accomplished by one was handed down or delivered over to others to complete.

Among those connected with the perversions of the gospel was a priest of the Romish church who was of Greek parentage, called Tricolium. This priest I might say was of the inner sanctuary, as he secluded himself in the temple and did not come in touch with the people directly, but employed other priests as intermediaries of communication between himself and the worshippers.

Tricolium had a direct influence upon his associates who were concerned in the perversion and enlargement of the records of Christ and his disciples, and to him as much as to any one may be ascribed the work of enlarging upon the doings and sayings of Christ.

(Q. At what date was this?)

He flourished in the last decade of the first century at which time he might have been forty years of age, and in the first ten or fifteen of the second century. He had associated with him directly and indirectly other priests and bishops who were cognizant of his work, who united in it.

Carabbas at this time (older than Tricolium) was very well known as a prominent father of the church, vigorous in mind and action in whatever works attracted him. He and Tricolium were in entire sympathy with each other in their efforts to place before the world such representations of Jesus as would picture him as a wonder-worker of super-

natural power, who proved by his works that he was the only begotten son of God, and that he Jesus was sent to the earth by his father to suffer atonement for the sins of those who would believe in his works and the efficacy of his blood to wash away their iniquities.

As far as Luther has learned and our Apostolic friends agree with him, Tricolium originated the idea in the scriptures of representing Jesus as the divine son and Carabbas added the claim that he being the Son of God had all power to pardon and absolve from sin those who would believe in that power and that it could be done only by the sinner confessing his misdeeds to those in authority in the church, and by accepting the faith of the cross and the blood as administered in the ceremony of transubstantiation in the Romish church.

Tricolium and Carabbas may be said to have worked in one mind. They were in many respects unlike each other, but the element wanting in one existed in the other, so that the two together made up the working force necessary for the accomplishment of the work. Carabbas had high power or favor with the court having been in league with Nero, not only for the alteration of the Christian religion as it then existed, but also for the extermination if possible of certain of the early Christians who were keen enough to observe their plans and protest against them.

Carabbas no doubt, was more positive and unscrupulous than Tricolium would have been alone, but the latter was fortified and strengthened by the influence of Carabbas, and was also more subtile and wily in his methods and work than Carabbas by himself.

The other priests engaged with these men were underlings who took perhaps no specially active part in the work except to deal it out to the people in their own smooth way when the time came to present it as the true word of the gospel. They did

their part, some even going out to country places, even beyond Judea, speaking of the new gospel as the corrected and confirmed historical account of Jesus and his followers.

In the time of Trajan (98 to 117) other priests less prominent interested themselves in keeping up the fiction imposing on the ignorant credulity of the people; but there was not such a pronounced effort to further pervert and falsify the teachings of any apostolic character until Campanalia came to the front with his indomitable will and subtile purpose to completely change the Pauline doctrines.

[Paul's writings had already been largely corrupted, even in the time of St. John. B.]

He was a very strong dogmatic character, and from his life went forth a wave of positive force that not only made its influence felt in his career but which lasted as a psychological influence over the people for many years—even as a spirit for a long time after he yielded up the body that subtile force went out from him to the church and the worshippers.

(Q. What was the date of this?)

I think the latter part of the first quarter of the second century and on for some years.

To him is due the conception and execution of the work of corrupting Paul's teachings principally, and in a lesser degree, those of James and Jude and perhaps some others unimportant, although Justitus and other lesser huminaries were made his tools in the work.

(Q. Were the wellknown Christian fathers at all concerned in this fraudulent work?)

No doubt slightly concerned—partly cognizant but not fully. They were made to believe the changes made were for the good of the people in keeping them in the bounds and the jurisdiction of the church, and preserving them from an unreligious life and from the agony of a death unsanctified by the higher influence and ministration of the officers of the church.

Martin Luther is a reformer in the spirit world whose work dealt not only with spirits in bondage who are still held under the dominion of that strong psychological power which the Romish church has ever generated and sent out into the atmosphere, and who are even now tho' divested of the mortal form still subjected to that dominant authority,—but also with mortals who are in need of freedom and can be reached through the magnetic aura of their spiritual natures.

He does not anticipate great advancement in his line of work during the remaining years of this century in other ways than that of breaking away some of the old bulwarks of superstition and creating antagonisms and differences of opinion between individuals who have hitherto been united in churchly folds and causing a general condition of disturbance and agitation in the fields of socalled religious thought.

The careless observer may say there is only friction and strife and no advancement in spiritual lives in this state, but the clear sighted will know this is all preparatory to a new awakening of spiritual life and ethical progress which cannot come until the old errors and superstitions are broken up and cast forth and the field of thought made ready for the sowing of good seed for spiritual growth.

(Q. What do you think of the possibility of violence conflict or war arising from the claims of the Catholic church?)

Clouds arise frequently threatening conflict between the dominant Papal authority and systems of liberal thought. It has been apprehended by many that these clouds would burst and wreak vengeance on the people.

I have for many years expected that before the close of the 20th century the deluge would come—other minds predict that by wise and intelligent forethought and action on the part of the liberal element

which is growing, the power of the Romish church may be broken and the force destroyed without resort to arms or other physical warfare, but for myself I am inclined to think and predict that within sixty years from this date—perhaps within half that time there will come a fierce conflict not only of opinions but of physical strength between two great parties, the Romish church and the liberal systems of thought which will embrace all freethinkers and spiritualists, materialists, so-called and Protestants who will be forced to unite with the liberal element for their own protection when this time arrives.

There will be a consolidation of the forces of the invisible world and the conflict will extend to that side—not wholly confined to this. A struggle sharp and severe will ultimate in the destruction of all priestly rule and triumph of the spiritual power of Heaven.

(Q. I am anxious to save the Christian church from its present downward tendencies. What do you anticipate?)

There are in the church two elements—one is materialistic, the other more spiritual, which makes for righteousness, and a mixture of these two. But he thinks the materialistic element is in time likely to work out of the church toward free thought and materialism.

The spiritual element in the church is likely to remain and to become so freely progressive as in time to recognize the power and usefulness of spiritual communications and influence in modern days and to accept its teaching, and best thought as an important part of its own life—so that in years to come we anticipate the true church of Christ will be a stronghold of spiritual religious power, appealing to the devotional element in humanity and leading souls upward toward that which is divine, irrespective of dogma or doctrine.

(Q. I have been deeply interested in the question

of the controlling influence of the higher realms of spirit life over the lower realms of the two worlds and the possibility of drawing upon the power and beniguity of the Infinite spirit.

The power over the lower conditions of the two worlds varies in strength and activity. It seems to work in cycles, having its periods of action and its seasons of inactivity. It never perhaps comes to stagnation, but there are seasons in which the power of the higher realms is weakened and made almost inoperative on lower strata in both worlds.

We are and have been for some years passing through the period of partial activity and while the denizens of the higher realms are as earnest and sincere in their desire to elevate and strengthen the lower classes, planetary influences seem in a large measure to counteract their own power and to favor the elevation of those who are in mental and moral bondage. Your own views are correct as to these powers.

There are two powers psychic and physical, belonging to the planets which effect and disturb the spiritual and physical life of man here and in the spirit world. They are like the electric and magnetic, and have a subtle influence which cannot be wholly overcome even by the united power of hosts of intelligences of our own planet though they may in some measure be prevented from overwhelming with their fateful influence the mental and moral life of our humanity.

The higher realms are open to an influx of light and energy from that great source of all being that we call the infinite. This influx of power comes like a stream of warmth and radiance, invigorating in quality, stimulating to the mind, exhilerating to the spirits of those who receive it. It cannot be described by mortal speech in its fullness and power. It creates sensations of elevation exaltation in those who receive which are beyond the power of language to

portray. Rare souls experience something of this sensation on earth but they are those who are highly developed in spiritual receptivity and the moral nature who are sensitive to the higher conditions of life, and who can be protected by these higher forces from the onslaught of adverse and malignant influences, planetary or human like the Nazarene. I feel that you have enough to realize its power and know it is possible for one on earth to come under that light and stimulation.

There is no doubt that Carabbas controlled the change from Christianity to Romanism, and the compilation of the corrupt Canonical bible as described by Luther. But he did not absolutely create the movement. Paganism had held the entire world for innumerable centuries with a form of thought and worship to which the minds of all nations were accustomed, and it offered no serious resistance to a new God.

The fresh converts of the church retained their old Pagan habits, being ready for any extravagant myth and eager to recognize any wonderful being as God. The cross, crucifix and rosary were familiar ideas. The Trinity, the virgin-born Savior, the sacred supper and transubstantiation, the sixday creation, the Garden of Eden with four rivers and tree of forbidden fruit, with a talking serpent to tempt the woman and a devil to steal in and mislead her, the consequent expulsion from Paradise and falling into sin, a Savior to come and be killed, but finally to return and judge the world, and to go down into hell three days and nights, were all familiar ideas as well as the system of priesthood with monasteries and convents.

Paganism was not intolerant but ready to accept Christianity, not as taught in symplicity by St. Paul and St. Peter, but as modified by Carabbas and the Roman priests. The amalgamation was spontaneous and the hybrid sect appeared even in the time of Nero. There were Paganized Christians even Jerusalem in apostolic times as I have been informed by St. James. The early fathers of the Roman church in the second and third centuries openly maintained that their Christian church was essentially the same as the Pagan.

ST. JOHN.

JOHN THE BELOVED DISCIPLE.

The photograph of St. John was obtained in 1893 at Los Angeles A lady of fine mediumship and intelligence had arrived, through whom I made an arrangement with St John to obtain his photograph. We visited a gallery and in the second trial succeeded. Being photographed myself St. John appeared in the picture with his hand on my head, and the faces of two of my nearest female friends appeared on the picture.

The figure of St. John was recognized by one of my students, Dr. R.. an experienced physician, as the same in all respects which he had seen with me in my lecture room.

To test the photograph, I placed it in an envelope and asked a psychometrie opinion from one of my students, Mrs. G., who knew nothing of it. She gave a good description of the four parties on the photograph She said:

"One of the males is an ancient spirit who promulgated religious ideas two or three thousand years ago and the other a modern, who is advancing similar principles now, making them clear, scientific and practical. One of the females had a clear psychic power competent to look all around the world—the other was poetic and musical and familiar with the stars." These she said were co-operating with me.

The latter was a lady of great beauty and of a poetic and musical nature, as she said, with whom I have conversed about the stars since she went to the higher world in my youth. From this photograph a good artist has produced the engraving of Jt. John.

LIVES OF THE APOSTLES.

LIFE OF ST. JOHN.

SYNOPSIS.—St. John, the beloved disciple, of whom (aside from its corrupted gospel) the church knows less than nothing, being guided by baseless fictions, gave sixty years to his apostolic work, which began and ended at Jerusalem. He labored twelve years in Jerusalem after the crucifixion, but went forth to labor through Palestine, when the hostility to Christianity was shown in the execution of a worthy Christian named James. Thirty-three years he labored through Palestine in the places which bear the names of Beer-sheba, Bethany, Beth-arbel, Beth-car, Bethel, Beth-gamal, Bethlehem, Beth-meon, Beth-saida, Bezer, Capernaum, Engannim (Issachar), Nasor, Nazareth, Mount Nebo, Netophah, Nimrah, Nineveh, Philadelphia and Philistia a laborious service in a field made somewhat barren by the bigotry of the Jewish race.

Three years were spent in service at Smyrna, one year at Rome and one year resting at the Island of Patmos.

Returning to Jerusalem, he spent there the last ten years of his life in a more quiet way, exhausted by his age and arduous labors, dying at the age of 92, after a life of devotion and unwearying industry devoted to lifting humanity by gentle, kind and spiritual methods to a nobler life.

ST. JOHN. The biblical story of St. John contains very great errors. It is as follows:

"This saint was at once a prophet, apostle divine, evangelist and martyr. He is called the beloved disciple and was brother to James the great. He was

previously a disciple of John the Baptist, and afterwards not only one of the twelve Apostles. but one of those to whom Christ communicated the most secret passages of his life. The churches in Asia founded by St. John were Smyrna, Pergamos, Sardis, Philadelphia, Laodicea and Thyatira, to whom he directs his book of Revelations. Being at Ephesus he was ordered by the Emperor Domitian to be sent bound to Rome, where he was condemned to be cast into a caldron of boiling oil. But here a miracle appeared in his favor; the oil did him no injury, and Domitian therefore not being able to put him to death—banished him to Patmos to work at the mines. He was however recalled by Nerva who succeeded Domitian after his decease, but was deemed a martyr on account of his having undergone the mode of an execution, though it did not take effect. He wrote his epistles. gospel and revelations, all in different style, but they are all equally admired. He was the only Apostle who escaped a violent death: lived the longest of any of them being near 100 years of age at the time of his death."

This statement is full of ridiculous fictions, gathered from the apocryphal writings and romantic liars of the second century. It is not true that he was in any sense a martyr. The story of his being thrown into boiling oil is a pure fabrication and is *said to be* given by Jerome (one of the unreliable) who also tells of his being sent to Patmos in 95.

The American Cyclopedia reports one of the old fictions, saying he is "usually painted with a cup from which a serpent is issuing, in allusion to poison which was believed to have been offered him in a glass from which he expelled the venom in the form of a serpent by making the sign of the cross"!!

He is not the only Apostle who escaped a violent death. St. Matthias and St. Jude also died natural deaths at Jerusalem, and St. Philip at Hierapolis, and St. Barnabas the associate of St. Paul died a

natural death. St. Luke was worn out by toils and ill treatment but did not die by violence.

Joseph who deserves to rank among apostles and evangelists also died peacefully at Jerusalem, before the crucifixion. But six of the original apostles were martyred by violence.

It is not true that St. John was taken fettered to Rome under Domitian. He went there to spread Christianity, was treated respectfully and spoke before the Emperor in a distinguished assembly and addressed sixteen large meetings with a favorable reception by fine audiences but met a steady opposition from the Roman priests gathered from Pagan ranks who were then organizing in opposition to the church at Jerusalem and circulating forgeries. The fabrications just mentioned served the purpose of concealing his hostile treatment by the Roman church and making the Emperor responsible for his failure to establish Christianity in Rome.

He was not banished to the mines of Patmos and of course was not recalled. He went there for a season of repose. He did not personally establish the six churches mentioned, but only at Smyrna and Philadelphia, chiefly at Smyrna. This idea of the six churches was probably borrowed from that insane production "the Book of Revelations, a document which was not recognized by the churches to which it was addressed nor by the authoritative council of Laodicea A. D. 363 or 65 (4th century dates being uncertain.)

He attained a good old age, but not a hundred years, and died rather suddenly in the suburbs of Jerusalem at the age of 92, from vital exhaustion and some affections of the heart and stomach—his animal forces not being strong. There is no monument to mark his grave. He was fully one year younger than Jesus and four years older than his brother James.

Like Jesus his soul was absorbed in his ministry

and he had not the support of conjugal life. Untaxed by domestic cares his mind was more freely given to religious thought.

All my statements concerning him are made on his authority. My communications with him at first were not as free as with some others, as he seemed less familiar with the English language, and is in so high a sphere that his communication with the earth is more difficult.

The gospel of John illustrates the religious and philosophic character of his mind, but it has been brought into critical comparison with the other three gospels (called synoptic) upon historical questions so as to create some confusion.

The cause of this difference was that the gospel of John was not written for publication as a historical work. It was a religious essay for his own use, and was not in circulation until the manuscripts were compiled at Jerusalem by a Jew named Plateus, in the first decade of the second century. Hence it should not be regarded as a complete history, and it had *very little* circulation.

His gospel he states was written in the Aramaic language in uncial characters without separation of the words, and a small portion was in Greek. The Hebrew was not spoken by the people in Jerusalem. It was written independently. He never saw the gospels of Matthew, Mark and Luke.

We might suppose that his cotemporary and successor Polycarp (who died about eighteen months before him) and Ignatius of Antioch, who survived him many years, who were men of profound and earnest piety would have had copies of his gospel, but St. John says they had only incomplete copies—Ignatius from a half to two-thirds and Polycarp a little over two-thirds. Ignatius was not like John but of a fanatical and visionary character. There was much fanaticism in the earlier centuries and a number seemed to desire martyrdom.

Polycarp, who was a younger man, had a limited intercourse with St. John, of a few years, and was not in entire accord with him upon religious questions, though there was no important difference.

Polycarp died in Smyrna, at the age of 68 near the end of the first century as stated by St. John and the whole romantic story of Irenæus and Eusebius concerning his martyrdom in A. D. 155 or 156, is totally fictitious and so are the writings ascribed to him, especially the Epistle to the Phillippians.

Sheltered by the authority of a church founded on imposture and usurpation, Eusebius and Irenæus, the most prominent church historians became pre-eminent in the mendacity, forgery and silliness displayed in their writing to assist the imposture. Eusebius has been convicted of many forgeries and falsehoods and yet as Chambers says "he has the reputation of being the most learned father of the church after Origen"* and was ☞ "THE FATHER OF ECCLESIASTICAL HISTORY" and Constantine, who according to modern morals and laws deserved at least a cell in a penitentiary for his murders "declared that he was fit to be the bishop of almost the whole world." If the church had ever been ruled by a love of truth his writings could have been branded as unreliable and historically worthless. Sealiger was content to say simply that his writings show a great number of *mistakes*—and said nothing of his notorious forgeries contained in his ten books of so-called history, in which, as Chambers says, Eusebius "on principle withholds all account of the wickedness and dissensions of Christians" which would have been the chief element of a true history,

* It is an insult to the memory to Origen to associate his name in any way with that of Eusebius. Origen was deluded by the au hority of the church, and the great mass of church fiction, but he was too honest and independent to be considered orthodox. The authority and systematic falsehoods of a powerful church have imposed on many able minds of men who could not suspect a great church of being an *organized mendacity*, as is now demonstrated.

being as abundant as in one of our hottest political elections to-day.

It is difficult to avoid reference to this subject when the fictions of Eusebius are matched by the less notorious fictions of Irenæus, who sought to connect himself with Polycarp and St. John who were dead before he was born, under the shelter of a church which originated in forgery, and never checked its practice.

This fiction of Irenæus being the pupil of Polycarp and Polycarp the pupil of St John from which association Irenæus became familiar with apostolic traditions is perhaps the strongest link in evidence of the "Genuineness of the gospels." But liars require more ability than honest men to make falsehood safe from detection, and the contention of Irenæus that the life of Jesus lasted fifty years as well as the exquisitely silly stories of the grapes and grain of wheat ascribed Jesus, and the story of Cerinthus, show that the church considered romantic lying without even plausibility a good qualification for a bishop. His execution under the emperor Severus at the beginning of the third century was an appropriate ending to his career, for though there are more revolting crimes, there are none of deadlier or more permanent effect than systematic lying to aid in the establishment of a blood-thirsty despotism.

The gospel of John like the other gospels, had but little influence on the early history of the church, as they were all suppressed soon after the death of the Apostles, of which St. John was aware at the time. The gospel of Luke alone escaped total suppression, having through the agency of Marcion (a follower of the teaching of St. Paul) been brought out imperfectly with omissions and some corruptions at Rome A. D. 145, and gained a very extensive circulation and influence throughout the church. But this (Marcion's Gospel of the Lord), was treated as heretical and finally almost lost. The chief authority then was

the Pauline forgeries (embracing genuine epistles) the four gospels being unknown.

When St. John was in Rome under the Emperor Domitian whom he requested to meet, he addressed him in the presence of an audience of about three hundred to show what was the Christianity he was teaching. He states to me that none of the gospels of Matthew, Mark and Luke were known or circulated—the priests making use of the gospel of the Hebrews and the Epistles of St. Paul which he examined and found to be largely interpolated—he said about half—though some interpolations were added afterwards which he did not observe in his copy.

He was in the midst of the contest between the primitive Christians who listened to him and the sect of the priests which had obtained the ascendency and made it difficult for him to obtain a satisfactory hearing when the church authorities were hostile aad the bishop (not yet called a Pope) intrigued against him.

When St. John came to Rome, there was no Christian church and no church building ready to receive him. He had to build up a Christian church where none was in existence, against the opposition of the priests and their followers which deterred people from uniting with him. He delivered sixteen discourses to public audiences, but his principal work was of a more private character, earnestly impressing the truth upon those who sought it.

In his church services there was an address to the congregation, singing and prayer and spiritual proceedings as described by St. Paul, generally at the close, when they were moved by the spirit to speak and to prophecy, to heal and to speak in foreign languages. Baptism by immersion was his custom. The last supper was regularly observed, but not superstitiously.

The four Gospels and Acts of the Apostles were entirely unknown. Extracts were used from the

genuine Epistles of St. Paul, and sometimes from the Gospel of the Hebrews both at Rome and Smyrna.

He saw the tall and gloomy prison of St. Peter at Rome, but the Christians in Rome knew nothing of the graves of St. Peter and St. Paul, nor of any funeral when they died, attended by friends. Their remains received no more respect than those of common convicts. St. John was visited at Rome by the spirit of St. Paul, and at the time of the deaths of St. Peter and St. Paul he felt a mental shock but did not know its source.

The opposition of the church against St. John, the beloved disciple shows more clearly that it was a combination for the destruction of primitive Christianity and substitution of priestly power while the gospels were unknown and the Pauline forgeries were substituted. The rank and character of St. John might have sustained him in Rome if the gospels (even as they were corrupted) had been in circulation, but they were unknown and the Pauline forgeries were made the basis of the church. He did not remain in Rome but a year, where he stood alone without the aid of the murdered St. Paul and the imprisoned and buried St. Peter, and when he left, the priestly power soon overwhelmed Christianity, which was the church of the poor. From Rome he went to Smyrna for three years and then to Jerusalem but previously spent one year in resting at Patmos.

In the fifteen or twenty years of his service at Jerusalem (so he expressed it) he had considerable success, and there were three congregations that he attended, but there was a great deal of opposition,—a bitter antagonism then as now to all new ideas. There was no actual conflict, but there were frequent disturbances from the influence of the old Jewish party.

The character of John is pre-eminent in love associated with firmness, dignity and wisdom,—qualities which have been realized in his communications to

me. After receiving his first communication at New York in 1880, I felt for a whole week the delightful elevating impression of his love. Limited as my psychometric capacity is, it has often given me a positive impression of supernal power. The strongest of all impressions from any source being that which I received from Jesus in the same year coming in the night and making a powerful impression.

If the reader would realize now in connection with the life of St. John, the amazing ignorance and still more amazing mendacity of the church historians which have passed unquestioned heretofore, he should refer to the Apostolic memoirs in the second volume which are excluded by the narrow limitations of the first volume.

And if the reader would enter into the sphere of St. John and realize his noble nature, let him follow my instructions in the Manual of Psychometry.

To encourage him in this I here present the psychometric description given by Mrs. E. S. Buchanan when holding a blank envelope in which I had introduced a photograph of St. John's first remarkable message from Summerland to myself. It is certainly a very good description, but many will be found who can give in their own way descriptions equally satisfactory as this; they may use either the photographed message of St. John or his spirit photograph, and there can be no doubt of the result when the psychometer is entirely ignorant of the thing described and independent of surrounding influences.

A true description from a concealed photograph by Mrs. E. S. Buchanan.

This is a man—an ancient—a man of great wisdom and very spiritual.

I feel that he occupied an humble position socially, and seemed faithful to his superiors. His Veneration is well developed. He had great reverence for anything pertaining to the divine.

He was one of the humble followers of Jesus. I see a bright star to the East expressive of this character.

He was acquainted with sorrows and lived more to uplift humanity than for his own enjoyment. He belonged to a sect persecuted on account of their humble life and the teaching they endeavored to promulgate—People did not like to be led by them, like the lower class leading the higher. This person was a strong and decisive character, and willing to be persecuted for the sake of the right

I see him on a long journey for that day—passing over water and going into a strange upland or mountainous country.

He had a great deal of Ideality, Sublimity and Love.

He wrote, though not a great writer, chiefly on religion—to his countrymen. He felt sad, discouraged and lonely at times—heavy hearted, as if he had lost or was about to lose a dear friend. He did lose one for whom he had a brotherly love—more than brotherly love. He mourned on account of his friends exit—the way it was caused. It left a heavy sadness that he should be so taken off.

After a while he seemed to rise above it and reach out, enjoying the gladness of nature—and grew vigorous—strong to go out and do his work.

Now that the brother is gone, he feels so much more devoted on him. Now he goes out as a teacher, to fill the place of the departed as best he can. He made a good impression and many wondered at his courage in following the departed.

I see a long valley among the mountains. He enters a small city and talks to the people—they received him favorably. He accomplished a great deal. He was a successful teacher and left words of comfort for his people of a religious, spiritual and historical character. He lived to a good age and died a natural death.

I see him crossing the water from the East to the

West into a high country—a low country first, and into a city. He was well received, staid some time, preached in a large temple, built of white stone, and was well received by some—by others opposed.

As a spirit he is interested in the uplifting and advancement of mankind in general—over vast territories, more than we know. A vast army is with him. He is interested in your work and feels sorry you have so much opposition, but the spirit world will give you assistance to complete your labors. He expects great results eventually—working slowly.—Eventually a great work all over the world.

His influence and aid come to you. I think it is St. John.

To satisfy the reader more completely, who has not read the Manual of Psychometry, which shows that the celestial gates are wide open for intercourse with heaven, I add here an example of what may be accomplished by thousands.

I placed a picture in a sealed envelope (which was returned unopened as I sent it) and mailed it to a most worthy and competent psychometer, Mrs. D. N. Place, of 229 Fell st., San Francisco, asking her to give her impressions concerning the person pictured in the envelope. Though unaccustomed to such an experiment, she replied promptly, returning what I sent her, with the following impressions:

"This brings me a beautiful influence. I seem to read it as the picture of one in spirit—a loving tender soul, very highly organized—a power for good, filled with a desire to help humanity.

"It is a male influence. Whoever this one is, a wonderful power is aiding him, and I should think he was conscious of this. He is with you in your work. Is he one of your guides.

"I feel that his life materially was not a bright one, but filled with sorrow, and still not unhappy. I cannot account for this, except that he dwelt more in the spiritual than in the material. Such a thor-

oughly harmonious nature—I feel him sending out love strongly. But I should say he was not old in years, and still he has had wonderful experiences—I hardly know how to account for it. Has he helped you in your work, I cannot be sure but I feel so.

"His life was devoted to doing good, teaching new spiritual truths, performing wonders. I am carried to the Holy Land, as the scene of his career, but am unable to say whether it is Christ or one of his disciples, but one of them it is, for he was crucified, at least that sensation comes to me as I write. If I am mistaken I cannot understand it. (I have not gained perfect confidence in my powers.)

"His work now is the presenting to the world that which he would have presented when here, but failed to make perfectly understood, because of the blindness of the people, and to make clear many things wrongly taught by the priesthood. I feel that a wonderful illumination is coming to the world in the near future, and a knowledge of things we dream not of. I am writing under a strong influence and cannot control my hand readily."

The picture enclosed was taken from Luke's picture of Christ. I might quote many descriptions of Jesus Christ given by my students and visitors in my presence, but I prefer to offer the foregoing as it was given in my absence in another city, in answer to a request for a description, and is entirely correct. He who communes well with Christ can understand what Christianity is, and how widely it differs from anything bearing that name today.

MESSAGES OF ST. JOHN

TO THE MODERN WORLD.

In the past ages, superstition and ignorance in matters concerning the Bible seem to have been the only criterion used by the so-called Christian world for the unfolding and presentation of the history of the acts of the apostles.

We have taken this the only available means by which we could bring to humanity the true writings as they were given in the original manuscripts.

It has to us been a labor of much thought and great research, in so much as it has carried us back to the archives of the past, through which we have gleaned long and earnestly, to give to humanity our true writings.

The Bible of today is so full of interpolations that it is nearly impossible for an ordinary reader to lift the genuine from the spurious.*

So much has been added to conform to the teachings of the priests of the time in which the Bible was constructed as it is, that we have felt it our duty to give to the world a correct interpretation of the Bible.

NO LANGUAGE IS TOO STRONG in condemning those who have tampered with and misquoted the sayings and writings of the apostles—so many words have been placed in our mouths utterly unthought of by us: And it is with the utmost earnestness and pleas

* I would suggest to the reader a very simple rule, by which we may profitably read the Roman Testament. Whatever was written by the Apostles was rational and true as to religion; whatever is irrational, untrue, demoralizing or dishonoring to Jesus and his disciples is untrue and is an interpolation to be rejected.—B.

ure, and with deep feelings that our efforts will be appreciated by humanity, that we have undertaken to present this manuscript to the world.

We know that the foundation of Papal power will be strongly assailed by this work. We know also that it will lead humanity into higher strata of thought and unveil to them many things they supposed were a mystery.

And to me this work presents no grander view than did the work in the former organization of Christian principles, when I left my fishing boat, leaving my poor old father, and starting out in the grand work of presenting the Christian principles as I understood them to the world.

In my earthlife I endeavored to give to my fellow beings the impulse that would lead them on to higher life, and higher spiritual unfoldment, and my work was no more earnestly pursued in Capernaum than it has been in the spirit world; nor even was my work there so full of fruitful reward as it has been on this side of life; for here I have been enabled to come closer to the hearts of suffering humanity than when in the form on earth.

In giving this, our revised edition of the lives and teaching of the apostles, we well know of the antagonism it will originate in those averse to this movement but we know that with the sense of right and justice that dwells in the hearts of every person who is seeking after the truth it will be received with words of praise and welcome. And although some who cannot understand the true import of the work will therefore think it worthless, I wish to say to them that the time will come when you too will be glad to receive these communications and realize their true import.

The world has labored so long under the ban of ignorance and false interpretation of the Scriptures, that we again say it is with the utmost earnestness that we have labored. Zealously in giving these

communications to the world, and although at present some of the world's beings may not accept them as the true lives of the Apostles, still I know the time will come when all humanity in any way connected with Christian investigation will accept and realize the immense importance of our communications, and to the world we give these our words as the true history of our lives and work when in the earthlife—and the awakening welleave to the world.

His experience with Jesus.

In the first report that came to me of one who was called Jesus, teaching among the people as one having higher authority and giving forth words of wisdom beyond the ordinary scope of mankind, the thought came to me that this was simply some man of learning and wisdom who was taking advantage of his knowledge to prey upon the minds of the people, and with this I endeavored to dismiss the subject from my mind, but constantly there would come reports of the wonders he was performing, and this I knew could not come from the mere power of knowledge; and later, when I had the great pleasure of meeting Jesus in person, I was convinced of a higher power acting through him: and then again as I looked upon him and beheld his meekness of spirit, his straight forward, honest manners, his desire to attract as little attention as possible, and his absolnte refusal to receive financial aid, and the great earnestness with which he gave forth all the beautiful thoughts and words of wisdom, I was obliged to admit that these sayings were beyond the power of human minds and were not words merely learned for the occasion, but the outpouring of a heart full of love and sympathy and a pure desire to uplift his fellow beings.

Then there came to me an earnest appeal from my inner self to assist in this mighty work of uplifting

humanity, and I with others started forth to add my own to the general fund of power.

Jesus appeared to us his followers, at times when he performed many of his works and wonders, with a power so great it would almost force a flood of light, not only around Jesus but completely over those directly in contact with him.

Often in our journeyings Jesus would be walkiug silently with head bowed and hands clasped before him, when he would suddenly stop and turn and ask us if we felt the great power which seemed to be pouring in upon him.

At first our relations with him were somewhat distant, because of the feeling of awe and reverence in which we held him; but Jesus noticed this and at one time told us that he felt that we were holding ourselves too far distant from him, and that the work was all the work of one, meaning the Father, and we were brothers together—let all feeling of constraint depart from you.

A great many labor under the impression that the disciples were working all together a great deal of the time, but this is not the truth. During our stay in Jerusalem we were often divided into small parties and appointed for labor on the outlving districts. It was always with great joy and pleasure we returned to mingle with Jesus, for in his presence there always seemed that uplifting and soothing influence that carried us nearer divine light.

When alone with Jesus he always acted with perfect harmony, accord and brotherly love, with all of his followers, never holding himself above them, never allowing them to feel that he was a superior being. Never in our intercourse did I ever hear him speak words that would lead one to think that he was the worker, but always that he was simply an instrument in the hands of the workman. Never did I hear him claim any glory or honor, and at times when we

would give him words of praise for some miracles (so called) performed, he would say to us it is not I but my master.

In his counselling us he always expressed a great desire that we would never at any time claim for ourselves the power which was given to us by the Father.

As he explained to us the Father was the higher controlling force or power and we were all children or descendants from the central force from which all life germinated. Never did he give a personality to what he termed the Father.

At times he designated this controlling intelligence as the power, and so with us in speaking of our Father it was to designate the controlling guiding power or force.

Never was it so strongly shown as at the time after the crucifixion when we were waiting for the order to go forth which Jesus had promised us. This as you have read of occurred on the day of Pentecost, and again it occurred but not with so great power some four months later, of which no record is given.

At these times the force and power came so strongly that all the disciples were each controlled completely and our organism used for the speech of foreign tongues.

In our labors it was always to us an omen of good, when we could feel that the force was with us. It was with feelings of regret and aversion that we would start forth into a new field of labor when the power or influence was lacking, and before entering a city to begin our work we would often stop at the gate and throw out a desire for a baptism of this power, knowing then that our Father was with us.

In my own personal labors at times, I would become thoroughly discouraged because of the lack of any interest or desire to learn among the people.

I have labored earnestly and long in fields where I found total apathy, and many is the time that I have

lain down on my couch, having had no food during the day—still not discouraged as far as the higher forces and power were concerned, I labored on.

In my work in Jerusalem I found some difficulty in gaining a hearing at first. In my work in Smyrna I had better results, although my teachings were not accepted without a great deal of hard labor, much persecution and trial. Here at one time I had concluded that my labor was in vain, and it would be unnecessary or fruitless for me to continue there longer, but the higher power of the guardian and guiding spirit whispered to me words of hope, and I continued on, being at last rewarded by a good following.

His mission in Rome.

Upon my arrival at Rome, I found a very distressing state of affairs indeed. In years prior to my arrival, there had been considerable conflict between the primitive Christians and the Romans.

This after careful investigation I found to have been brought about by some of the radical adherents to the teachings of Paul. However this did not deter me from continuing my labor as it had been originally planned—I immediately opened a place of worship and addressed the followers of my beloved religion.

I found a great deal of an undercurrent of muttering and grumbling of those under the control of the priestly authority. This in the outset of my meetings was somewhat of a drawback, but still my labors brought forth a good reward—more so than I had anticipated on my arrival after learning of the conflicting religions.

It was at this time that I had put forth my utmost efforts to present to my followers the teaching of Jesus in as strong a light as possible. But often circumstances would transpire that would have a tendency to weaken my ardor somewhat, and cause me

to become despondent and discouraged because of petty persecutions brought upon me by my antagonists, who were composed of Hebrew priests and scribes, and Roman priests also. I found my labors met with greater success among the poor and lowly and among women and children, because the women had more spirituality. This as with Jesus often created disturbances, because of their desire to change the belief of the men and bring them to the light of truth.

In closing my work here, my followers had been landed together and strongly intrenched in the power of knowledge and truth, and were prepared to continue on with the teaching of the Nazarene given by me, and it was with deep regret that I parted with them and continued my journey, spreading the light of Jesus the Christ* through the darkness of ignorance on my way homeward; continuing my labors wherever I felt there was any chance for the seed to fall on fertile soil.

I found however, that in many places there was an aversion to listening to my teachings, until it was ascertained I was endeavoring to tear down no laws, but to uplift my fellowmen. I found the success of my labors was mostly among the poorer class and common people. I perhaps would have had better success in some districts had I drifted further away from the Jewish religion; but I felt that

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* But the little church of the poor and lowly could not maintain itself long against the Roman hierarchy, which had the power of goverment—being pledged to support every tyrant.

These important revelations of lost history from St. John, show the first stage of the Roman conspiracy in building up a Roman church in opposition to Christianity, and driving off the favorite apostle of Jesus; and make more conspicuous the historical impostures of Eusebius and Irenæus. When we add the name of Augustine, we complete the trinity of imposture, unparalleled in audacity and success.

the teachings of Jesus could be embodied in the Jewish religion and thus help to uplift them.

After closing my labors in Rome and before leaving the city, I took particular care to look into the work that had been done by the followers of Christianity. I found that the real cause of antagonism had been created by the undermining of priestly power—a course of thought and reasoning that the priests felt was antagonistic to their power over the people, and this led to the disruption which occurred just previous to my arrival. Finally returning to Jerusalem, I found the work there to have made rapid strides among the people, there seemed to be less of the desire to cover up the fact of their having embraced the Christian religion. The worship was carried on more openly, but in consequence of this bringing upon themselves greater antagonism and condemnation by the Jews.

Here I labored earnestly, and long after I felt that my powers had become depleted, retiring at last. In the closing years of my life I was compelled to abandon my labor of love and retire to a life of seclusion.

Then my labors consisted in teaching only those immediately about me. This I continued until my force gave out, and this too I was compelled to abandon.

This closed my work and with this ceased my labors on earth, only to be continued from this side of life.

Labors in Smyrna.

In my first work in Smyrna (said St. John) I became very much discouraged: I had labored for some time and seen no result, and felt it would be almost useless for me to continue my labors longer. This I found afterwards was because of reports that had been circulated of the persecution of the fol-

lowers of Primitive Christianity, and because of the great power the Jewish religion held over the people.

There were very few who were willing to openly accept my teachings, and it was some time before I felt that there was any degree of success rewarding my labors.

I had arrived at the conclusion that I would terminate my labors there and journey on, but that night a voice came to me, and told me not to leave—that my labors would be crowned with success.

I continued then with renewed vigor and hope, and knew that in the end I would be successful.

I had labored about three weeks after this voice spoke to me, when I was accosted, arrested and taken before the authorities on charges of creating a disturbance among the people.

This was to intimidate me and force me to journey on, but on the trial I was discharged and immediately continued my labors with more power and greater success.

It was here that I felt for the first time that I had earned the appellation that Jesus had given me, for I felt the power stronger than ever, and indeed I could speak with greater force and more earnestness because of the strong desire to keep me from coming before the people and force me away from the city. My followers became more earnest in my teachings and more imbued with that power from on high.

I found they began to flock to my standard and became more bold in their acceptance of my teaching.

Interviews with St. John, and his historical statements.

St. John occupies so high a sphere that his return to earth is on that account more difficult and to recall the events of earth life with dates and chronological arrangement, as terrestrial time is foreign to

the spirit world. What I have received from him in several interviews is arranged in the following report.

St John says that when in Rome he was carried before the emperor at his own request, that he might show that he was in no way exciting the people or creating disturbance, and that he was working in harmony with humanity, and teaching the people the doctrines of Jesus the Christ.

He said—"My address was delivered in an annex to the palace, and attended by about three hundred prominent people. It was listened to with attention and respect, and I was able to see that it made a deep impression on the emperor's mind.

"In my address I merely recited the main object of my religion, and gave forth the simple teaching of the Nazarene, blending it as well as I could with the Hebrew religion, that it might not seem too antagonistic or radical.

"After this address, I did hear some dissension and quibbling against my teaching, from some of those who were in attendance, but from the majority I received respect and attention and the emperor was friendly after this interview.

"The support of the church in Rome was chiefly from the humbler classes and there were more women and children than men."

As to his Roman labors, St. John said few of the higher classes attend the service of the priests.

The gospels of Matthew, Mark and Luke were never used in the churches and he did not hear of them at all.

A number of St. Paul's epistles were in circulation, and he had a copy.—They were similar to the epistles now current. They did not contain the prediction of the speedy return of Jesus to bring the world to judgement before that generation passed away, nor the passages decrying women.

When asked if he knew of the Christians hiding in

the catacombs from persecution, he said that just before his arrival a body of about 400 Christians fled to the catacombs from the hostility of the priests, for about three days. After they came out they were not molested. Nothing of the kind occurred while he was there.

In the church service of the priests there was something like the Catholic mass of today, and the doctrine of Purgatory was taught. The church services were chiefly ritual. The sermons were but short addresses teaching the people to obey the priests and conform to their worship. But the Papacy was not then established, and they did not speak of any supreme authority in the bishop of Rome.

The missionary service of St. John at Rome, he states, lasted about a year, at Smyrna three years, at Jerusalem fifteen or sixteen. At Rome there was no Christian church or church building ready to receive him. He had to build up from the ground, and overcome the opposition around him, and he continued his work, succeeding in establishing an organized Church. He gave sixteen public discourses to good audiences—but his chief work was more private and earnest with his followers. The outside opposition deterred many from uniting; the priests endeavoring to draw the people into their own societies and keep them from him.

In his church services there was an address to the congregation, singing and prayer, and spiritual proceedings, as described by St. Paul, generally at the close, when they were moved by the spirits to speak, to prophecy, to heal and to give utterance to foreign languages.

Baptism by immersion was the custom—the last supper was regularly observed in Rome and Smyrna.

Extracts were used chiefly from the genuine portion of St. Paul's Epistles—and from the gospel of the Hebrews. But the four gospels and Acts of the Apostles were unknown.

The Christians in Rome knew nothing of the graves of St. Peter and St. Paul, or of any funeral when they died, attended by friends. Their remains received no more respect than common convicts. St. John was visited at Rome by the spirit of St. Paul, and at the time of the deaths of St. Peter and St. Paul he felt a mental shock but did not know its source. He saw the tall and gloomy prison of St. Paul at Rome.

In his service of over fifteen years at Jerusalem, he had considerable success, and there were three congregations—but there was a great deal of opposition and bitter antagonism, as there is now to all new ideas. There was no actual conflict, but there were frequent disturbances from the influence of the old Jewish party.

In the time of St. John's service in Rome, the Epistles of St. Paul were in circulation, and he thinks nearly the half of their contents were interpolations. They had been extensively circulated before his arrival. The effect of these Pauline interpolations was to build up another sect, and produce a conflict of opinions and an influence hostile to the labors of St. John. They were not unanimously accepted, as many knew they were adulterated. What has been given from others as to Carabbas he recognizes as correct. The Roman churches were under the control of priestly and Jewish teachings. The Roman priestly teaching was in the main a wide departure from true Christianity but there were a few staunch adherents to true religion, and a continual contest between the two parties, so that when he began teaching it was hard for him to make any progress, as the people were afraid to show any interest in one who was not in harmony with the priests.

Of the apocryphal writings the gospel of the Hebrews was the leading book, used in the churches, and was far less corrupted than than the canonical gospels are, giving a much more correct view of the teachings of Christ.

The Gospel of Peter was not much used then and came in later. It approximated much more to the doctrines of the Catholic church, asserting power of the priesthood. There was a book in circulation called Romanic Gospels, which is not now extant. It was a compilation from different gospels, chiefly the gospel of Peter. He heard of the Protevangelion as being slightly in circulation.

The doctrine of the divinity of Jesus was beginning to prevail under priestly influence, rather as an under current than openly avowed.

In addition to the leading influence of Carabbas, he observed one STEPHANAS, as being very active as a Scribe in the private way, actively cooperating with Carabbas.

Another injurious influence was that of the bishop of Rome, who at that time was CLETUS, a politic, intriguing man, addicted to underhand work—never open and manly—not showing his authority but acting through his agents. He intrigued against St. John, and while pretending to favor him opposed him by his agents.

The bishop of Rome at that time had a leading influence, but not the power that was afterwards assumed. The country churches looked up to Rome, and were guided by its advice, by moral rather than political power. Cletus was not a man of authoritative bearing, but his successor, Anacletus, was extremely ambitious, and overbearing.

The change in the celebration of the nativity from January 12th to December 25th was effected about the year 70, under priestly influence, to fall in with the Pagan celebration at that time. The priests claimed that the real date was doubtful, though it was really well known, and some even pretended that December 25th was more correct.

As to the persecutions of Christians under Nero, he knew of them only from tradition. They were very cruel. The victims were made to encounter

death, by fighting wild beasts in the Coliseum and sometimes burned alive, sometimes torn asunder by horses. The number of victims was believed to exceed a thousand. They were charged with burning Rome.

The wonderful story of the martyrdom of Polycarp A. D. 166, related by Irenæus, is entirely fictitious,* according to St. John, and according to Polycarp's own statement. St. John stated that Polycarp died about the age of 68 and was about 23 years younger than himself; consequently his death was very nearly at the same time as St John's, near the end of the first century, under the reign of Domitian, 60 or 70 years before the fabulous martyrdom.

Palestine and Rome.

After the crucifixion St. John and some others remained in Jerusalem until from the hostility of the

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* Evidently Irenæus was as mendacious as Eusebius. The date of his birth is not recorded, but as he was made bishop of Lyons A. D. 177 or 180 and held the position till A. D. 202 when he is said to have been executed, he was probably born not earlier than A. D. 137. Authors vary over forty years as to the date of his birth. Dupin places it at A. D. 140, but no one gives a date which makes it possible for him to have known Polycarp. Nevertheless Chambers' Cyclopedia accepts as historical the statements of Irenæus and says "he was a scholar Polycarp, through whom he may be regarded as having sat at the feet of St. John the apostle and evangelist"!!

It is evident that Irenæus was profoundly ignorant of the history of the primitive church, and could have had no communication with St. John or Polycarp, even if he had been their cotemporary—for he gave to Jesus a ministry of twenty years! and said he was fifty years old at the crucifixion, thus contradicting the canonical gospels. When we add to these fictions his ridiculous fables about St. John and Cerinthus, we are fully authorized to place Irenæus and Eusebius, the forger, in the same pillory as criminal accessories to the Roman imposture.

Jews a Christian named James was arrested and thrown into prison about twelve years after the crucifixion. He had no hearing at all—no charge was presented against him and no trial occurred. Without any process of law he was beheaded. The biblical story that this was St. James (the brother of St. John) who was beheaded—and that his accuser was beheaded also because he admired James and became a convert, is pronounced by St. John and St. James a baseless fiction.

St. James who lived to A. D. 64, in bold and fearless expression, has told his own story.

Four days after this beheading of James, St. John fearing for his own safety, left Jerusalem and went into Galilee, spending much time at Bethsaida, and travelled through Palestine north and south of Jerusalem and even into Assyria and Phrygia. Of places in Palestine in which he labored, he mentioned eighteen which are named in the SYNOPSIS.

About 33 years were spent in this missionary work, before going to Rome, travelling over much country, but not meeting much success, because the people were averse to anything new deviating much from their old religion. His opposition was from the Jews, as the Roman church had not extended into Palestine.

The opposition was not very violent; though often threatened he never felt there was any great danger. His policy as to Jewish religion was to introduce Christianity to them gradually, rather than in opposition to their religion, thus gently leading them to the light.

He spent one year in rest at the isle of Patmos, and then returned to Jerusalem where he spent the last nine or ten years of his life, seeking quiet and rest, performing only about three years of active service, as his power declined in the last ten years of his life.

He went to Patmos for retirement and quiet. It was a small and rather barren island of about 18 miles in diameter inhabited chiefly by the people who worked in the extensive quarries.

When Jerusalem was destroyed, St. John was in Galilee, knowing nothing of the war but by current reports. He still continued his ministerial work though not successfully then.

His visit to Rome was about twenty years after the death of St. Paul, when DOMITIAN was emperor and CLETUS was bishop. [In the first edition of this work the date was made about ten years too early partly from haste on my part, but chiefly from incomplete statements or omissions by St. John—his chronological memory being quite inaccurate, and my own extremely deficient in history.]

The report to Tiberius from Pilate concerning Jesus he pronounces fictitious. As to the visits of Hafed to Jerusalem and of Jesus to Persia, he says he heard of it but never heard Jesus speak of either, for he was extremely reserved as to speaking of persons and places he had seen. As to his visit to India he once heard him refer to it casually. If he ever referred to Egypt it was but a casual reference.

His mission at Rome did not bring him into any communication with Plutarch or either of the Plinys or Tacitus. It brought him into contact with the discords in the church. He found the priests under the guidance of Carabbas grasping for power, introducing perversions of Christianity, and keeping up an active conflict with those who adhered to primitive Christianity, whom they annoyed in many ways, being supported in this by the authorities—having them thrown into prison under false charges, and even suggesting that their God if they were right ought to be able to protect them in the conflict. The true Christianity was quite obnoxious to the authorities, but the religion of the priests was made acceptable to the Roman authorities, as their doctrine

embraced in the Pauline forgeries was that the parties in power should be strictly obeyed as the representatives of divine authority. A few Epistles ascribed to St. Paul were in circulation, but there were very few manuscripts connected with the church. As to the gospel writings of Matthew, Mark and Luke, he did not obtain any copies of any fragments from them or learn from conflicting reports anything definite and authentic to show that any of their writings were really in circulation. But there were some writings of the Primitive Christians, none of which have been preserved. He never had copies of the Matthew, Mark and Luke gospels. His own gospel was written at intervals in the common Aramaic language, as he felt the inspiration; but a small portion was written in Greek. He supposed the other were written in Aramaic also.

Statements from Polycarp.

Concerning St. John and Christian conflicts.

At an interview in January '94 St. Paul gave his views of the Council of Nice, and the spirit of Abraham appeared at a distance showing his name and bringing a scene in Egypt, showing the great Alexandrian library destroyed by fire, intimating that it held important matter concerning himself. Then came Polycarp—thus described.—Mrs. Buchanan speaking:

The reader will observe that Mrs. B. in speaking for Polycarp and expressing his ideas, speaks in the first person as his mouthpiece and also speaks independently.

"Now I see another spirit nearer to our environment, but not close by, and this spirit is not closely attracted to earth. He has passed on, seeking other worlds.

"He comes in response to your strong desire to hear from him. Yet he does not feel that he can add

strength to the testimony you have received from others.

"He has an intelligent face, a very clear eye, is of good height and well proportioned and wears a beard. He has on a black gown or robe—does not seem to be priestly, but rather scholarly in appearance. *This is Polycarp.*

"His knowledge of the apostles was confined principally to contact with St. John and his friends, at different times, but not in sustained intercourse with them.

(Q. Did he know of their miracles?)

"Yes both by report and in some instances by observation.

"On several occasions he was a witness to marvelous cures affected by John, among the afflicted and sick. One which impressed him most strongly was the almost instantaneous cure of a man who had been isolated for years because of his leprous condition. It was a man rather advanced in years, named Simon, who had been shunned by all but an aged sister, who cared for his wants.

"John had long known of his case, but had not sought to deal with it until one day at early morn, while preaching to a small gathering a strong power came upon him and a bright light settled over him which all could see. This seemed to go before him, and John followed it to the hut of the leper, which he entered. The people whom he had been instructing were so amazed and affected by this scene and the appearance of John, that they followed him and stood without the door while he entered the hut.

"John under the influence of this strange light approached Simon, who had not arisen from his bed, and made a few passes over his body. He then took hold of his hand, and repeated a few words of prayer in an unknown tongue, after which he made a few more downward passes over the body of Simon, and then telling him to arise and bathe the entire body

and don fresh clothing, he took his departure, declaring that the man was healed. This proved to be true, for all signs of leprosy and of infirmity disappeared from Simon, who lived to be very old, and never tired of sounding the praise of John as a worker of miracles.

"Similar cures to this were worked by John in his ministrations, which were matters of common report, throughout the country. I was present as a witness of the cure of the leper.

"John would occasionally be taken possession of by some intelligent power, speaking in an unknown tongue, when he exhibited marvelous strength, although personally he was of comparatively delicate physique and constitution.

(Q. Were you ever in danger of martyrdom?)

"Yes I passed through many experiences of persecution, at the hands of our enemies. I have been reviled and had stones cast at me, in passing to and fro upon my work. Once my house was assailed and the door beaten in, but I appeared before the mob, who were surprised at my daring, and whom I reasoned with until the excitement became allayed. Although occasionally threatened and annoyed by these persecutions, I never suffered serious harm, and as time passed, my surroundings became more quiet, so that I could come and go without molestation.

(Q. Where was this mob?)

"At Jerusalem.

(Q. Where did you labor?)

"At various places—Rome, Jerusalem and intervening places.

Polycarp was not personally acquainted with any other apostles, but familiar with their works and professions. In Rome he experienced periods of opposition and threatened violence from the minions of the authorities, but never suffered real injury at their hands. He was embarrassed and harrassed by these disturbances, and thus prevented from accomp-

lishing the full amount of historical and other work, which was fragmentary.

He seems to have lived to 68,—not aged but well preserved, and died suddenly but not by violence.

He was aware of *Carabbas* and his machinations, which he opposed, and that was the cause of the persecutions that assailed him. Others resisted them. One was Laconium, whom Polycarp knew very well —a vigorous sensible man, who actively opposed the doings of the church in changing the gospels, for he stoutly maintained that in their originality and purity they were strong enough in statement and testimony to support the works of Jesus and his followers without alteration or addition.

Laconium was pursued from the city, and so harrassed by his enemies that he hid away in the mountains and lived the life of a recluse for a few years and soon passed out of life.

The contest between the fathers of the church and the primitive Christians who desired to maintain the gospel records in all their simplicity of statement, originated on the part of the priesthood who desired to hold that Jesus was the only begotten son of God, divinely commissioned to save the world from sin, and that he alone could do this by coming to earth to bring on himself a body of flesh which should be crucified in order that his blood should have power to cleanse from sin all who believed in him, as the son of God. This was the first question between the opposing parties.

The contest developed a greater force by the priesthood going still further and maintaining that as the Father and Son were of one flesh, the Son heir to the Fathers estate, so Christ as the veritable son of God and heir to his estate, was in reality God himself, possessed of all the power to pardon or to save, to build up or to destroy, of the supreme Being, and that this his authority being invested in the church, the priesthood had the right to grant absolution

from sin, and its consequences, or to curse and to relegate to eternal woe those over whom it had religious authority.

To make their claims more valid the priesthood among themselves declared it necessary to alter and revise the gospels, to make the records of Jesus and his works appear more miraculous and astonishing than the simple statements of the evangelists showed them to be. This was the cause and motive of the open and secret conflict between the church and the early Christians, who were anxious to have the truth sustained by its own record, and not by any false claims or pretensions. Nothing was preserved in reference to this conflict.

Here the spirit power faded away and the interview ended.—As Mrs. B. conveyed the information from Polycarp the language sometimes presents him speaking in the first person and then simply giving his information, which freqently occurred in her communications, her spirit becoming almost identified with her informant.

POLYCARP, the bishop of Smyrna and disciple of St. John was a most estimable character. He left several historical writings (not epistles) which would be of great value as a link of connection with primitive Christianity, but as they did not embody the fraudulent claims of the church, they have all been destroyed, and only the fictitious *Epistola ad Philipenses* has been preserved.

That most unreliable writer Eusebius, (the greatest liar of his time) says that Polycarp visited Rome when Anicetus was bishop there (157–168) which was 60 or 70 years after his death, and had a conference with him concerning the celebration of Easter. "His martyrdom (says Chambers' Cyclopedia) which is related at great length and in a touching manner by Eusebius, took place probably in A. D. 166, during the persecution under the emperor Marcus Aurelius and Lucius Verus." These fictions are very impu-

dent frauds, but no worse than St. Augustine's story of preaching to people without heads in Africa. Eusebius' story of the conduct of Polycarp when he was burnt alive is so circumstantial as to have been recognized as history by writers who are not very careful.

St. John, St. Matthew and Polycarp himself deny all these fictions, located in the second century and inform me that he died about the age of 68 in the first century.

I gave Polycarp a psychometric examination with the following result from one of the best psychometers among my friends.

"This is a religious character, mild and even-tempered, with a great deal of reverence for what he believed. He was very sincere, honest and even-tempered—he means all he says.

He was a man of good intellect mellowed and softened by a fine spiritual influence. He had very high aspirations and was highly inspired with lofty spirit influences—an unusual character—above the men of his time. He believed in Jesus—that softened and elevated all his sentiments. He did not believe the doctrines of the Roman church, but reverenced Jesus above other men—did not receive him as a God of miraculous birth or believe in transubstantiation.

He looked on the people with a large compassion and yearning to help. He lived near the origin of Christianity.

(Q. What Apostle was he nearest to, or most associated with?) I get the name of John.

(Q. Did he have any harsh treatment or persecution?

He had a commanding spiritual influence and a mob would be awed in his presence.

(Q. Was he martyred or did he die a natural death.) He died a natural death, very old.

Personal description of Christ.

The personal description of Jesus which was hastily overlooked in giving his life (having been long troubled with a defective memory) was recalled by the statement of St. John in reference to Lentulus, which is here subjoined.

The description of Christ given by Publius Lentulus, is regarded by St. John as genuine, though its language may not be well preserved. He affirms that Lentulus was in office before Pilate, and that the title of President of Judea was not inappropriate, as he was a presiding officer of the governing body like our President of the Senate.*

In an interview with Josephus in 1894 he said that Judea in the time of Jesus had a provincial government, presided over by an officer elected by the two bodies called the assembly and the council.

The chief office was consular. The title of President was not used.

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* No confidence can be given to the correctness of the language of this letter as the second century literature of the church is unreliable, and the expression "terrible" in reproof is so incorrect, it is not probable it was used, nor was it true that his countenance inspired fear as well as love, but the greater portion of it is appropriate. Chambers' Cyclopedia gives the following as one of the current forms of the letter in libraries that preserve it. It is received as genuine by Catholics, but generally distrusted by Protestants.

"There has appeared in our time a man of great virtue, named Christ Jesus, who is said by the people to be a prophet of truth, whom his disciples call the Son of God. He raises the dead and heals the sick. He is a man of lofty stature, graceful mien and veneral le countenance, inspiring in those who look on him both love and fear. His hair falls around him blown by the wind, and is somewhat curly cerulean and shining; it is parted in the middle after manner of the Nazarenes. His forehead is smooth and calm, his face without wrinkle or blemish, and adorned with a moderate

This government, although largely independent of Rome, was yet in a measure under its jurisdiction. The relation to Rome was very much like that of Canada to England, though its chief officer was not appointed from Rome but elected by the two bodies mentioned.

Lentulus was a man of character and positive energy, highly respected by all classes, and when he was selected much satisfaction was felt by all. He flourished in that office during the height of his mental powers, and brought great ability and skill to the council in advising with his associates on public affairs and people.

He was a man of education—a doctor of laws—called then a lawgiver. When he was selected for office, I think he was between 45 and 50 near 50. He occupied the position until he felt that his powers were flagging, when he resigned.

Before his retirement the question of dissolving this government and placing affairs of State altogether under Roman management was widely discussed, and most of those in high places favored the idea for they felt that greater emoluments would be bestowed on them; and they claimed the welfare of Judea would be enhanced.—Many small villages and towns in the district were in need of attention, and the authorities even in the council considered that the whole country would be built up with new energy if directly under Rome.

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degree of color. His nose and mouth are entirely without fault; his beard in color like his hair, is abundant and youthful, not long but forked. His eyes are bright and changeable in expression. In reproof he is terrible, in admonition gentle. He is kind, blends cheerfulness with gravity; is never seen to laugh but often to weep. Thus tall in stature, having graceful hands and limbs, and grave in speech, he is in an uncommon degree, self-controlled and worthy of admiration among the sons of men."

Lentulus regarded Jesus favorably and was favorably impressed with his personality. I do not know the exact phraseology, but knew that he did speak in complimentary terms both as to his appearance and his character, for he distinctly mentioned the works of Jesus in going about among the suffering and ministering to their needs in his letter, which was published at the time.

It is said this letter was sent to Rome, to an individual at Court, through whom it became known. I knew of it. It was called out by inquiries sent to Lentulus concerning Jesus from the Court.

The description given by Lentulus being thus endorsed by Josephus, I called upon Matthew for a personal description of Jesus, believing him most competent to give an accurate description. His description was as follows:

"Jesus was of good height—of fine figure, neither spare nor corpulent—of fair complexion, which of itself was considered remarkable among the people in that time.

His eyes were of deep dark blue, large and expressive, with rather a soft sympathetic expression, but when he was fired with indignation they flashed as with unearthly brilliance.

His hands and feet were small and well shaped—his limbs rounded and as smooth as a child's.

The hair and beard matched in color, which was a rich brown, tinged with a reddish golden light, difficult to describe. Both were abundant and inclined to curl at the ends. His hair was parted in the middle, falling loosely to each side down the neck.

He was one whose personal appearance among the dark skinned people of his race would command attention. He was as beautiful as a woman, and possessed of fine manners, which were very captivating to his friends, especially among the women.

After describing him I feel that words fail to do him justice. He was one to have been seen in order to have the full force of his beauty and his personal atmosphere.

He was very magnetic by nature and had the power independent of his spirit guides to reach and influence many lives, even when they were not in his presence and it was this personal magnetism which the priests recognized, that caused them to persecute him, more than his claims of superior spiritual power, for they feared that it would eventually so influence the country that he would be raised to a high position.

In the spirit world he does not greatly differ in appearance from what he was on earth, only that his being is illuminated by an interior light which causes his countenance and form to shine with great beauty."

Cornelia's Description.

As Cornelia, the unsurpassed psychometer has been an guardian angel in this investigation, I might quote one of her beautiful descriptions of Jesus before she left this life, but I prefer, as more decisive, to give her description after five years residence in that world where all the mists are cleared away from pure souls. Her description now differs only in being more concise and emphatic than any thing she said in this life, when she appreciated him and his Apostles so justly.

Description of Jesus Christ by Cornelia H. Buchanan.—"Your small emerald picture is a most excellent likeness.—I could not describe him any better. His character is something magnificent and grand beyond the conception of human minds. The world today, on the earthplane is so full of dishonesty, deceit, selfishness and degradation that it would be well nigh impossible for the human mind in earth life to comprehend entirely a character so noble.

Full of perfect manhood, overflowing with love, peace and cheerfulness, his only regret being that he could not in earthlife teach more of earth's children. It is a character sublime in its charities, grand in its hope for humanity and still reaching out with aspiration for the uplifting power and spiritual growth of the soul—a character which retains nothing that is selfish and comprehends all the trials and sufferings of humanity, and makes great allowances therefor. A character whose soul swells in love for the fallen, who sympathizes with the sorrowing and brings consolation through spirit power to those in sickness and grief—a character that to me is beyond description.

I do not know that he occupies any distinct field, for we hear of him in different spheres.

We often feel his magnetic influence, but he does not come into contact with earth spheres—does not perform individual healing, except as a magnetic current might be formed by which a powerful magnetism might be thrown to earth. He does not control individuals on earth."

While this expresses truly the relations of Christ to earth life, it does not forbid our relation to him, when we send forth our soul power. Cornelia herself often realized feelingly the influence of Christ; and in little groups trained in Psychometry I always find that Christ and the Apostles can be realized and felt, with a happy influence. They have alas, but very little influence on mortals in this life, even though they may profess or claim some relation to him. But when they leave external thoughts and open the soul to sympathy with heaven, they approach the apostolic sphere in proportion to their spirituality, sympathy and love, and may maintain such a relation, or cast it aside as a momentary fancy.

There are vast numbers who can reach this sympathetic perception compared to the few who can incorporate it in their lives, while every social con-

dition is adverse. ☞ *Society must be reorganized* and relieved from competition, before the Christ spirit can have much influence.

The words Jesus and Christ are used in this volume interchangeably, not as separable into two personalities. The word Christ has an adjective meaning, corresponding to anointed or inspired. The Apostles say "Jesus the Christ", as we say Hahnemann the Doctor or Alexander the Great. This does not signify that Alexander is one being and Great another person. The word Christ does not imply another person distinct from Jesus. There is no such individual known. The Christ character was innate in Jesus, wherein he differs widely from most mediums, and continues as the essence of his being in the spirit world, in which he is not a common man, but more illustrious than on earth. Christians may well object to making Jesus a mere medium. His inspiration was divine, and though man has fallen away from God into the darkness and ignorance of selfish life, it is his duty to aspire to the same inspiration as that of Jesus, and in proportion as he does, the Kingdom of Heaven will be restored and all earthly misery ended. He encouraged this aspiration by the kind assurance that his followers might do greater things than he did, and St. John's cure of the leper equalled the work of his master.

In saying that his inspiration was divine I do not mean that his work was solely the result of that divine inspiration which was a part of his nature, for I am sure that he had powerful spiritual aid from an ancient Arabian spirit and others, and he had no difficulty in calling in Moses and Elias. He was continually conscious of the flood of spiritual power poured in upon him; and his disciples also received their share of such power in his presence and after his departure.

LIFE OF ST. JAMES

Of Galilee.

The biblical story of St. James is as fictitious as usual. The only information it gives is as follows:

"James being condemned to death, showed such an intrepidity of spirit and constancy of mind that his very accuser was struck with admiration and became a convert to Christianity. This transition so enraged the people in power that they condemned him likewise to death, when James the Apostle, and his penitent accuser were both beheaded on the same day and with the same sword. These events took place in the year of Christ 44."

This was twenty years before the death of St. James and is pronounced by him entirely false. Chambers' Cycl. says: "There is an incredible legend of his having planted the gospel in Spain, and he is the patron saint of that country."

Before giving my attention to the scriptural and historical questions (1880—81) I made myself acquainted with the apostles psychometrically, when I was entirely unacquainted with their history, and I find no great error in the descriptions then given, which satisfied me as to their merits.

The following description given by Cornelia seems substantially correct and it shows that all ancient characters are accessible to modern knowledge. We had nothing but his name to lead the investigation and the psychometer did not even know that.

"This brings a wonderful perception and intuition, far seeing, looking into the soul of things—I see him—he was religious, but his mind took a practical turn. He did not have as much real love as Andrew,

but had principle and would fight for its establishment if necessary, I think this is one of the Apostles. He was very zealous and rather aggressive, forcing his system on the people. He was forcible in manner —an eloquent effective speaker, quite emphatic. He assimilated in character to Matthew; but was distinctly individual.

"He was very industrious. Before his apostleship he was in the humble walks of life, buying and selling or bartering—his business was connected with agriculture.

"He had a rough time, being rather dogmatic and pushing ahead like a steamboat. He was enthusiastic and warm in debate.

"He believed in the miracles of Jesus and in his divinity of inspiration unreservedly. He was very fond of John. He is more interested in human progression than any. He knows what you are doing and surveys all. He gives his approval to bands in the spirit world for propagating the truth. He could strengthen you. He is a great harmonizer.

"He would fight his way through to accomplish his purposes like Gen. Jackson. John had more persuasion and gentle power. He was forcible and drove by his will power.

"He did enough to lose his life. I think he did lose it, for he was fearless and became a sacrifice. I don't think he was burned—he was pierced—it was not a slow death."

This statement of his mode of death is very remarkable. The only pretended historical record was that he was beheaded. St. James now confirms the report of Cornelia in 1880 which I had thought might be an error.

The psychometric description of St. James by Mrs. E. S. Buchanan about a year ago, when she was in a very tranquil mood gives another good portrait, as follows:

"This reminds me of John and Joseph. It is a spirit—one at the dawn of Christianity—the early morning—a man who had a rugged life climbing up hill constantly—beset with the cares and sorrows of life—patiently devoted to the cause he espoused and would sacrifice anything, even life, if necessary for his principles.

"He was not a man of great education but of great ability and perseverance—great spirituality and reverence—not addicted to display or verbosity but reserved and dignified.

(How did he regard Jesus?) "He was friendly to Jesus and his cause—looked upon him as a great leader, with a feeling of reverence.

"He had a character and mind of his own, to criticise what he saw—he was a close observer. He was not very social though his work took him among the people. He would be a good manager and a leader rather than a follower. He was a forcible speaker, positive in his views, though of a mild manner.

"He was not appreciated to his full value. He did not affiliate with all, but had many admirers and warm friends. He had much opposition—enemies who would like to have him put out of the way to get rid of him.

"I see him as he was shortly after the crucifixion. I see him on the mountain side, preaching to the people below, talking earnestly. Then I see him when he has fled to the mountains, undergoing privation.

"He did not travel as much as the others—only in Judea."

This statement corresponds with his history and is confirmed by St. James, saying that he fled at one time into a barren country among the mountains, and was at one time preaching from the mountain side with three other mountains in view.

Personal Narrative of St. James.

My first recollection of Jesus takes me back to my early childhood. My father as you know was called Joseph the just, meaning that he was a man of deep principles, honorable in all his dealings as well as a strict follower of the Mosaic law.

This meant a great deal among the Jewish people. My early education consisted in the study of the old books of the Testament. That time I gave to this and also to the study of the Mosaic law, and a book called the Habrosch, a book written by the Jewish scribes, constituted my education. It was in relation to the higher Mosaic law and general government and forms of priests and duties of those in office.

My first recollection of coming into contact with the Christian religion was when the report reached our Galilean home of the work of John the Baptist and the interest he was awakening. Hearing so much of him I journeyed to the river Jordan, and was there baptized and embraced the Christian religion. This was after meeting Jesus.

Being impressed with the grandeur and correctness of his work, I gathered together a small band of disciples of my own people and returned again to my own home.

You may well understand the general reception that was given us on our arrival, when it became known that we had wandered from the faith.

I endeavored to keep those about me in my home, who were of my native village but with no degree of success. Finally I concluded to go forth into the world and teach my new religion.

I endeavored to persuade those who had returned with me from the river Jordan to go forth with me, but this I was unable to accomplish. Therefore I started forth alone.

It was only a short time after this that the antagonism became so strong in the little Galilean village

(called then by the name Beth-Kemel,) that those who remained there that had embraced the Christian religion were compelled to leave.

Journeying forth, I found my way to Jerusalem, there I joined with others in working to find a stronger foothold for our new light, and to place these beacon lights of truth firmly on the pathway of those plodding along the road of life.

I continued this labor personally unmolested until I believe about the year 40. Then because I had dared to preach on the steps of the temple in violation of an order forcing me to desist I was seized and was about to be publicly scourged when some of the wiser leaders interfered, and I was permitted to go free, but was instructed to testify no more on the steps of the temple, or within the city.

This I refused to do, but nevertheless was allowed to go free; but the admonition was again given to cease my work in Jerusalem.

Several times after this I was taken into the court and charges preferred against me, of blasphemy, of violating the order, in addressing the people, and also at one time of speaking menacingly toward the government, and attempting to incite riot. These charges were baseless, but served to show the persecution constantly being heaped on my head.

I managed to continue my work along in this way, until in the year 60, according to my recollection I was taken before the Sanhedrim and then was condemned to be stoned.

I was taken out near the gates of the city, and after I had been struck several times and they were preparing for a general onslaught, one of the high priests interfered and said that because of the love of the people for me and their respect, it would be better to allow me to go, than to put me to death.

So, bleeding and wounded, sore in heart and body, my friends carried me back into the city.

It was nearly four months after this before I could

resume my work, but it seemed to me that I could not give up, because of the loyalty and love I held for the people and they for me; and as long as I felt I had the love of the people in relieving the world from some of its wretchedness, I could not do otherwise than go on. So I continued my labors, not without persecution, until in 64, when one Hanan, a Jew, who had only a short time before been appointed a high priest—a son of Agrippa, in the absence of his father, took on himself the power to order me arrested and he so worked upon the excitable feelings of the court (the Sanhedrim) that they condemned me to be stoned to death.

Again I was taken out of the gates of the city, and the stoning had begun, and I felt then that I could do naught but kneel in prayer and ask the Father to forgive them—they know not what they do.

When some heard me praying they told others and immediately the stoning ceased, and I was ordered to be taken back to the temple that from the pinnacle I could there call on my God where more people would be witnesses of it.

As we started into the gates of the city Hanan, the high priest met us and ordered that the stoning go on. Once more I was set upon and feeling my strength leaving, I again knelt in prayer and as I was calling for the aid of the Father, was thrust through the neck with a sword.

The statement that I was put to death without trial is the interior truth, for there was no trial, and the order of execution was the act of Hanan.

Agrippa, whose son was Hanan, died afterwards, but he was still in power at my death. This is as near as I can give the truth from my earliest recollection to my death.

At the time of my death St. John was at Enganim.

Miscellaneous Statements in Interviews.

St. James was about 25 years of age when he went to Jerusalem, consequently 28 at crucifixion. He toiled long and faithfully, until his execution under Agrippa the second, A. D. 64, before the Roman war begun.

The story of his execution under Agrippa the first, A. D. 44, is an historical error based on the fact that a Christian named James was executed then. He was not called St. James nor was he a person of much prominence.

St. James was acquainted with the martyrdom of St. Stephen of whom he says that Stephen was much like himself, and brought himself into trouble by his forcible language and bold expression of truth.

St. James witnessed many miracles from Jesus beside turning water into wine. He mentions as one not reported, that when they were in the suburbs of Jerusalem and the disciples were gathered by the roadside speaking of the power of the faith and hope, Jesus spoke explaining the spirit that pervaded all things and even permeated his wooden staff in his hand, to show this infinite pervading power, he laid the staff on the ground and caused the power to raise it up to reach his hand, saying God's power controlled all things and could raise his staff, as it did to the astonishment and wonder of all.

He regarded this as the power of the Deity, who is spirit, over spirit substance in all things animate or inanimate, working through subordinate agencies. The extreme spiritual development of Jesus gave him access to a far higher sphere in the divine realm than other mortals.

The labors of St. James in Jerusalem for thirty-four years, like the labors of St. John in Palestine for an equal time were hard and laborious, but not satisfactory. His teaching was hailed with ridicule and scorn, as a blasphemous attempt to upset established

religion and build up a new religion for the Gentiles, which also had Gentile antagonism.

It was a constant battle against ignorance and superstition, and their lack of knowledge of what he desired to teach them.

He labored for years to make a few converts, but from the pressure brought to bear on them they would sometimes return again to the Jewish religion. His great struggle was to present Christianity to the Jews in such a light that they could see that the brotherhood of Christianity received into fellowship Jews and Gentiles, the circumcised and the uncircumcised.

The Old Testament he recognized merely as a matter of history, the ceremonies and sacrifices of animals to God he could not accept, but taught to offer up the soul to God in gratitude that we might receive a baptism of the divine spirit of love, truth and wisdom—a spirit of love to mortals that he endeavored to teach. He taught that riches could not cover sin and that poverty did not bar any one from equality with the wealthy. His small band of followers maintained among themselves the friendship and co-operation which their religion demanded. He estimates the number of earnest Christians at about 800 in his time. They were accustomed to have their meetings disturbed by the Jewish opposition and controversy.

The disciples were not in constant attendance upon Jesus but a great part of their time, and Luke and Mark were often with them.

Luke, he says, had great healing power and was a great artist. The only picture of Luke's that he ever saw was a picture of a part of Jerusalem. Of his picture of Jesus he knew by report but never saw it.

Of Buddha he had not much knowledge, but knew he was of the class working for the betterment of humanity. St. Jude he said was more acquainted with the sphere of Buddha.

I inquired as to the teaching of Jesus in reference to intemperance and learned that he gave his influence to inculcating that universal love which would overcome all evils and wrong doing in human life instead attacking particular errors or crimes.

He did not regard a moderate use of wine as wrong and we know he produced wine at the marriage supper but they state that it was not of an intoxicating quality, though it tasted as wine.

"I remember [said James] one occasion when he spoke against intemperance directly. This was when he was addresssing his disciples in Jerusalem. He spoke of the intemperance in the city and warned his disciples against indulging in too much wine. He said, however, that when you were chilled from exposure you may take a little wine for the stomach's sake and warmth. In his address to the people he spoke of temperance also in diet.

He believed in absolute freedom in every respect and was opposed to all slavery, but did not specially discuss the question of slavery. His method was to promote the good rather than to attack the evil—to rise above it to a higher spiritual state. (In this respect his method contrasted with that of the church which generally neglects the culture of love and assails what it objects to with denunciation and punishment, often unjust.)

The home of St. James is in the ninth sphere, yet such is his spiritual energy that he comes to express his thoughts with vigor and ease. It is a very beautiful floral land and his home is embowered in flowers of almost every description. The interior walls are like white crystalline onyx.

ST. JUDE, THE SON OF JOSEPH.

His statement.

"In my early life I received almost identically the same instruction or education as John, although I believe I acquired a greater knowledge of Greek in my early life than he. But the only two languages I knew were the Aramaic and Greek.

In my earlier years I was not counted, nor was I one of the apostles. I was unwilling to accept the teachings of Christianity. It was not till a few months before the crucifixion that I became convinced of the power of true Christianity, and understood better its principles.

When I first heard the teaching of Jesus, I was impressed with the idea that he was laboring under a delusion, because of his meekness and gentleness of spirit, that his mind had became weakened as well as deluded.

Then I thought as he began to congregate more of the people about him that probably there was some unseen force or power which carried him on; but for the miracles he performed I could not account.

It seemed strange to me that a man only as I supposed ordinarily endowed with nature's gifts could perform the works which he did.

(Q. Were you not with him in his early life?)

Yes, but we did not notice anything particular to lead us to anticipate such a future for him.

(Q. Was he not remarkable in the temple at twelve?)

Yes, and in early youth I recollect he would leave the rest of the family, sit down by himself lost in thought, and sit for hours in the same position,

thinking —And he loved to roam about alone. He did not care to engage in the plays of children. He seemed to be old for his years. In fact his whole boyhood was puzzling. We could not understand his nature.

Some days he would seem to be filled with the fires that burned and thrilled him through and through—again passive and sad, and again lost in meditation.

(Q. Do you recollect how long he was in Egypt as an infant?)

I do not recollect. Passing on to my later youth, I was often taunted with the fact that Jesus had overthrown the Jewish religion, and was in some respects an outcast among the Jews.

It was some years before I began to realize the force and power of the Christian religion, and then it came to me so suddenly without warning. I could not help but see its power.

This occurred at one time when I had journeyed to Jerusalem and there heard Jesus address a multitude. I saw many who were sick and lame cured of their ailments, and I heard their voices praising God for his goodness; and then such a discourse as never fell from the lips of mortals, from the lips of Jesus, beseeching the people to live lives of purity, love and righteousness, as brothers and sisters—condemning jealousies and wickedness in various forms, and asking them to send their supplications for strength and guidance and forgiveness to the divine father.

Then I realized the wonderful power of the Christian religion. From that time forth I began to study it, ponder over it; and the more I thought, the more I heard, the deeper was I convinced that it was indeed a truth and worthy of acceptance.

Then I joined the band of workers and worked with them in Jerusalem, for four or five months before the crucifixion. I was with Jesus and his disciples in the visit to the garden of Gethsemane.

We journeyed in the outskirts of Jerusalem, laboring among the people there. I did not feel competent to go forth and labor to any great extent in the field, because I felt the lack of knowledge and experience.

I was older than Jesus by three years, but younger in faith. The more I came in contact with the Christian religion, the more I saw the need of more force, more power being put in the religion for uplifting the moral standard of Christianity.

The religion as it was entering, as it did, all classes of people, necessarily gathered in its dragnet a great many who, though they believed in Christianity, were not people sufficiently developed morally to be fitting examples of the cause. It seemed to me this light of the world needed to have the spots removed from its reflector to give a clearer light. Then the desire sprang up in me to denounce all immorality in the ranks of Christians as well as outside, and this I did in no uncertain tone with no uncertain meaning, for to me Christianity could not go hand in hand with licentiousness or immorality.

There were those who had taken up with Christianity, who were preaching against the Jews and against the Gentiles, and who were worse than either; and it seemed to me the time had come to strike the scales from their eyes, that they might see the precipice on which they stood—the depth of the abyss into which they had fallen, which was measurable only by the height of glory from which they fell.

This I made my chief work when in earthlife, writing my manuscript with words whose meaning could not be mistaken; but very little has been preserved.

(Q. How much would it have amounted to?)

It would make fully thirty pages in type of the size you are writing on. [This was four by eight inches.]

My writing was done mainly in the year 80 A. D.

and I lived to the age of 96. [This would have corresponded to A. D. 96 of our chronology which is three years short of the proper date. Jude therefore was the last survivor of the Apostles, and died like John at Jerusalem.]

I was in Bethany a longer period than elsewhere and I went to a small place Gath-maal, where I went in great seclusion to write some of my manuscripts.

(Q. Where were you when Jerusalem was destroyed?)

I was starting toward Jerusalem from Bethany and returned to Bethany when I heard of the destruction.

(Q. How many years were you in Macedonia?)

I recollect about seven years.

(Q. Was Luke with you?) In the sixth year. The people were very hard to reach at first. They had a fear of they knew not what. Their underlying feelings prevented them from even listening. But as this wore away I obtained better results, but slowly. I established a small church. It did not survive, for lack of teachers. My work was principally in Palestine. For a short time I was with John in Bethsaida.

I did not do much healing, would not attempt it, unless I felt the power very strong on me. My work extended through about sixty years—not very actively—my public work was comparatively small.

I had active antagonism in some parts—in other parts they were willing to listen.—Not many churches were established, but there were few communities that did not have a knowledge of the work of Jesus and his disciples.

There was little opposition from the authorities because it was my aim chiefly to better the social condition without especial reference to any religious class."

It seems that St. Jude and St. John were chiefly ethical reformers, considering Christianity chiefly an ethical reformation, which is the truth. And I have sought to show the irresistable power of ethical reformation through the "New Education." But the worlds ethical impulses have been to weak to welcome it or to sympathize with a demonstrated reformation.

The New Education which is chiefly distinguished by its ethical character, is what the world needs more than any thing else.

Christianity is the ideal religion, but Christianity presented to adults who have been miseducated, *as all mankind have ever been*, is but a lonely stranger knocking at the gate in vain.

The adult mind has its fixed opinions and habits, and has always been prepared to battle against any serious innovation. Attempts to reform adults have been signal failures from the first, and never a more signal failure than when the highest form of religion was brought to a debased humanity in the first century.

If when I am gone there shall be intelligence and virtue enough in the world to introduce "The New Education," our youth will be raised to the level of the long lost Christianity, and the world may be saved in a century.

I must say to intuitive philanthropists, the only class to whom I can appeal, that "The New Education" demonstrated that such an education was not only the most perfect, but the cheapest ever devised, showing that pupils can pay all expenses of education and subsistence by their own labor, and that such an education will reform junior criminals, will elevate children above the level of their parents, qualify all for self-support and introduce the democratic brotherhood of Christianity. But such an education is as repugnant and incredible to mankind

as Christianity itself. Its speediest introduction would be by taking children away from society for ten years to a rural institution.

[After four editions were sold, the further publication of this work was suppressed by the theft of the plates in the care of an irresponsible printer at Boston. No work on education was ever so highly complimented by its readers.]

HISTORICAL FICTIONS CONCERNING ST. JUDE.

The published accounts of St. Jude are all fictitious, contradictory and worthless. The biblical record says "St. Jude, the apostle and martyr, the brother of James, was commonly called Thaddeus. Being sent to Edessa, he wrought many miracles and made many converts, which stirring up the resentment of people in power, he was crucified, A. D. 72. '

Chambers' Cyc. says: "He is called in the English bible the brother of James, the translators having inserted the word brother, and the generally received opinion is that they are right. But most of the eminent critical authorities render the words 'Judas the son of James.' The name Jude occurs but once in the gospel narrative, in the question put to Christ (John XIV. 22.) According to tradition he is connected with the founding of the church at Edessa. The Syrian tradition speaks of his living at Edessa, of his going to Assyria and being martyred in Phenicia; while Nicephorus says that he died a natural death in Edessa. He is commemorated in the Western church on October 8th."

Smith's Dictionary of the Bible is very much in the dark. It thinks that the idea that Jude and James were brothers is refuted by the passage in John saying that "not even his brethren believed in him," (which is an interpolation.) It believes that Jude, Lebbeus and Thaddeus were three names for the same person, and quotes a statement of Nicephorus that Jude's wife was named Mary.

Johnson's Cyclopedia says of Jude: "It is not agreed whether he is the same as Judas, the brother of the Lord, nor whether he is the author of the Epistle of Jude, one of the canonical books of the New Testament. Of his life nothing is known with certainty. Different traditions mention different places in which he is said to have preached and died."

St. Simon and St. Jude are mentioned in "The Lives of the Saints" with the usual wild inaccuracy of that legendary collection of Munchausen stories, saying St. Jude preached first in Mesopotamia, as St. Simon did in Egypt, and finally they both met in Persia where they won their crown together."

It is necessary to preserve this literary trash to show how easily and how largely the world has been imposed on by the Roman church.

St. Jude went to many places, preaching where he could. He went to Edessa, the ancient capital of Macedonia, now called Vodena, and preached much in Macedonia, but had much difficulty in reaching the people though earnest and sincere in his work. He had not as much personal power as other apostles and the people were strongly opposed to new ideas. But there were earnest and sincere souls there who begged the Apostle to help them, and Luke did a great deal of work in that region.

The most interesting account of Jude, doing him justice was the psychometric description given by Cornelia in 1880, as follows:

"There is a good deal of nobility of soul here—it shows itself in inspiration. This is a man—a splendid medium. He had a great deal of keen mental ingenuity and knew how to manage people who came to him for advice. He had fine magnetic power.

He was a prominent Bible character—was one of the workers for Jesus, but not as enthusiastic in expression as some others about him.

He regarded Jesus as superior to any other man who ever lived, and had a sincere devotion to him.

He was intimate with Jesus and had a great deal of private consultation with him—was fond of meeting him alone and drew inspiration from him. He knew more of his inner life than any other man.

He was inspirational and by a natural affinity sought Jesus in private, There was some connection between them—he was the son of Mary, the mother of Jesus. (This is inaccurate—he was a step son—the Mary mentioned here was the first wife of Joseph.) I think she had five children—one of them was a female born a twin with him but did not live. (There were six children altogether.)

He did his work quietly and was not as much perseeuted as some others—he got along peaceably—had more orderly hearers—I think he was not killed, but lived to an old age.

He was very religious and prophetic, spmpathized closely with Jesus and knew where to find him—he was highly inspired—wrote from inspiration. He was not ambitious to come before the public, but operated in private and had much humility—was not rich or ambitious.

He was Mary's favorite son. She had more happiness in him than any of the rest.

This she endorses now. St. Jude was not crucified or killed but died at home in Jerusalem after many years of hard service, coming home to rest. He was like his brother James in some respects, but never aspired to greatness or sought notoriety.

Gibbon's History says that under the reign of Domitian, two of the grandsons of St. Jude were arrested on suspicion by Roman authority, as follows:

"Among the Christians who were brought before the tribunal of the Emperor, or as seems more probable before that of the procurator of Judea, two persons are said to have appeared, destinguished by

their extraction, which was more noble than that of the greatest monarchs. These were the grandsons of St. Jude, the Apostle, who himself was the brother of Jesus Christ. Their natural pretensions to the throne of David might perhaps attract the respect of the people and excite the jealousy of the governor; but the meanness of their garb and the simplicity of their answers soon convinced him that they were neither desirous or capable of disturbing the peace of the Roman empire. They frankly confessed their royal origin, and their near relation to the Messiah; but they disclaimed any temporal views and professed that his kingdom, which they devoutly expected was purely of a spiritual and angelic nature.

"When they were examined concerning their fortune and occupation, they showed their hands, hardened with daily labor and declared that they derived their whole subsistence from the cultivation of a farm near the village of Cocaba, of the extent of about twenty-four English acres, and of the value of nine thousand drachms, or three hundred pounds sterling. The grandsons of St. Jude were dismissed with compassion and contempt. But although the obscurity of the house of David might protect them from the suspicions of a tyrant, the present greatness of his own family alarmed the pusillanimous temper of Domitian.".

ST. JAMES OF JERUSALEM.

THE HALF-BROTHER OF JESUS.

[Called in the Roman Bible James the Son of Alpheus.]

The biblical account says—

"St. James the less.—This apostle and martyr was called so to destinguish him from St. James the great. He was the son by a first wife of Joseph the reputed father of Christ: he was after the Lord's ascension elected bishop of Jerusalem; he wrote his general epistle to all Christians and converts whatever, to suppress a dangerous error then propagating viz: "that a faith in Christ was alone sufficient for salvation without good works." The Jews being at this time greatly enraged that St. Paul had escaped their fury by appealing to Rome, determined to wreak their vengeance on James, who was now 94 years of age: they accordingly threw him down, beat bruised and stoned him, and then dashing out his brains with a club, such as was used by fullers in dressing cloth."

The dashing out of his brains is an error. It is one of the worthless stories of Eusebius. He died from the effect of the beating about five years before the destruction of Jerusalem. He was not 94 years of age, for that would have been three or four years after the destruction of Jerusalem. He was 17 or 18 years older than Jesus and about 85 at his death. Calling him James the less was absurd as he occupied a prominent and important position. He was not like James of Galilee a Boanerges, but was an admirable teacher of Christianity in close affinity with Jesus.

His superintending was correctly stated, he superintended the evangelizing work in Jerusalem and the surrounding districts and hence was called bishop which means an overseer. It was not a position of rank, salary and authority like that of the modern bishop, but a complimentary title which was very little used. He directed the work of ministers and elders in the country around Jerusalem.

The current knowledge of James is stated by Chambers' Cyc. as follows:

"He appears to have resided like James the *Elder* chiefly in Jerusalem. From the glimpses of him which are obtained in the Acts of the Apostles and the Epistle to the Galatians, it is clear that he presided over the mother church of Jerusalem. According to the tradition recorded by Hegesippus (who flourished about the middle of the second century) he was considered a miracle of "righteousness" even by the uubelieving Jews, who gave him the name of the *Just*. The enmity of the more bigotted Jews however, procured his condemnation, and the highpriest Ananus gave order that he should be stoned to death. According to Josephus, the execution of the sentence excited great dissatisfaction among the people of Jerusalem. The date of his death cannot be precisely fixed but it was probably about 62 or 63 A. D.

"The EPISTLE GENERAL OF JAMES is regarded by most theologians as a composition of his. The primitive church however placed it sometimes among the antilegomena (or scriptures of doubtful genuineness) and sometimes even among the *notha* (or spurious scriptures). In the 4th century its authority increased, and the council of Carthage (397 A. D.) pronounced it "canonical". This of course did not settle the question of its authenticity, and at the period of the reformation both its authenticity and religious teaching were attacked by Erasmus and Cajetan (in the Roman Catholic church) by Lucar

(in the Greek church) and by Luther, who called it "a downright strawy epistle" "the work of some unknown James who misunderstood the doctrines of the Apostle Paul."

This shows the ignorance and confusion in the church as to the scriptures for many centuries. The Pauline forgeries were made the standard and the pure Christianity of the Epistle of James contradicted them. The "primitive church" mentioned by Chambers meant the fraudulent church of Rome, for the church of Jerusalem was practically ignored notwithstanding its record in the Acts of the Apostles. The primitive church knew and observed the true Nativity and had none of the Roman corruptions.

We may escape from church legends which are less fictitious than usual in the case of James by referring to the history of Josephus.

Josephus in book 20 ch. 9 of his Antiquities mentions the death of James, saying that the high priest Annas "assembled the Sanhedrim of Judges and brought before them the brother of Jesus who was called Christ. whose name was James, and some of his companions; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned."

He further adds that as Albinus was returning from Alexandria, citizens who disapproved of this outrage complained to him against Annas, as having usurped authority in summoning the Sanhedrim, upon which Albinus wrote a severe letter of reproof to Annas and had him deposed. This piece of history is instructive to a few who have been deluded by the silly theories of the nonexistence of Jesus. We have a similar historical illustration in what Gibbon has recorded as to some of the descendants of St. Jude, brother of James, who were arrested when cultivating their farms.

After his death his cousin Simeon was chosen to succeed him, of whom the only account I have seen is

contained in the "Lives of the Saints." It is a wonderful narrative for that fabulous work, being really like a piece of honest history, and nearly correct in its details except in making him much older than he was, and a brother instead of a cousin of James. It calls him a cousin of Jesus and describes his hard fate.

St. Simeon and his Christian followers escaped from Jerusalem before its destruction, and settled at the little city of Pella, near the Jordan opposite Galilee, where a Christian church was maintained for fully three centuries — the last obscure survival of Primitive Christianity in Palestine. Their humble condition was indicated by the name given them, "Ebionites" (from Ebion, poor.) Thus they were despised by the Jewish hierarchy, while regarded as heretics at Rome—not recognizing Jesus as a God. The Nazarenes, another sect of primitive Christians, lasted about as long in Syria. Both were heretics to Rome, and could not survive under the fully established Papacy. They did not use the Roman bible. There were no successors to the Apostles to maintain a pure church, and no good Christian literature to sustain enlightenment, the true gospels having been promptly suppressed.

Psychometric Description of St. James.

When I first investigated the Apostles by Psychometry about sixteen years ago, the following was the report on James, the brother of Jesus:

"This is not an ordinary historical character. He was a very important personage in his day—a very strong forcible character—one of the Bible group—one of the Apostles.

He had a sound matter-of-fact mind—was decisive in judgment and opinions—was closely allied to Jesus —not like John—though attached to him, not moulded

like him—somewhat like Paul—but I like him better than Paul.

This teacher threw the whole force of his nature into his teaching—it was clear, logical and full of enthusiasm; compared to Paul, who had more self-hood, teaching from himself, this was more natural, based on the statements and beliefs of others. They presented things differently—I prefer his style.

He wrote and taught wherever he went—he was busy. His position was an exalted one—he was an evangelist and had a superintending power as a general-manager.

He was close to Jesus and attached closely to John—a brotherly attachment. He was related in some way to Jesus—there's a tie of consanguinity—he had much of the Christ spirit, he was a relative. Mary was his mother—there is a blood relation, Joseph was his father and Mary his mother, but not the Mary who was the mother of Jesus."

Cornelia now endorses this as all correct. James is now far advanced as a spirit. If on earth he would be a reformer and philanthropist. It is to be regretted that we have not his writings. He is an attractive spirit to a medium.

NARRATIVE OF ST. JAMES.

When asked for his reminiscences St. James said:

"My early life you know was spent in my home and among my brothers, receiving an education such as others of our class and position received. In my early days I greatly desired to learn of the history and mythology of the Jewish people.

My chief study was what was known as the HERESDOTH, the name of a book which was composed of the ancient traditions and mythology.

The desire to know more than was usually known among the common class of people of the history of the Jewish race led me into the study in that line, bringing me to a book known as the HEBREDASH. I took great pleasure in study-

ing in these lines, and my early recollection takes me back to my education then in these branches of study.

My early life was really uneventful as to personal experience up to the time of my entrance into the work which brought me into the direct contact with the public that began the experience of my life.

I know that I retained the respect, honor and confidence of nearly all classes in Jerusalem, because I antagonized none and respected all manner of worship to which I could not conform myself—in this way teaching others opposing to respect me in my belief. Up to the time of my appointment as bishop of Jerusalem, I had not taken any very active steps in behalf of Christianity.

(What was your observation of the development of Jesus?)

Jesus as a boy was always of a preoccupied disposition. As I recall his boyish days, I remember he was very much given to wandering away by himself, seeking some quiet spot where he could sit down and as it seemed to me, commune with himself and with nature. He seemed to take great interest in trying to unravel all the laws of life and being. He used to advance ideas and ask questions that were far beyond the reading or understanding of his associates or his elders.

I remember on one occasion he had been away from home during the early evening, and coming in just before retiring, he asked me this question—why is it that the moon seems to take the same course each time it appears—what law, if there is a law binds it to the earth. And I admit I could not answer the question. It was such things as these that interested him most, not only in the life of nature, but in human life as well. I cannot recollect the time in his youth or in his later years, when he could not by a moment's notice read the inmost character of those with whom he met. It seemed to be by a law of intuition or inborn power, which at that time I could not fathom.

His earlier manhood was spent in toiling in the neighborhood of our home, at first in taking up as you would call it odd chores, and then acquainting himself with the carpenter's trade, and he followed this (when at home) up to the time when he journeyed to hear John the Baptist, who was preaching over the river Jordan. [This was about 25 miles southeast of Nazareth. B.]

Returning thence he seemed more than ever preoccupied, sitting for hours as though in deep thought or study. Then he told us of some of the things that he had heard and he said that during all his life he had heard nothing before that seemed to touch a responding cord in himself, and that he seemed to feel an answering vibration through his entire being as an answering thought or force to what he had heard; and he felt called upon to give out some of these thoughts to the vicinity or the world.

Then it was that he started with some from our neighborhood to go again to hear John, and join among his followers. On his return home again he endeavored to promulgate his teachings around our home. We did not believe much in his sayings at first, thinking he had grown fanatical or over enthusiastic over what he had heard, and his teachings antagonized the older belief of the family. A great many who dwelt in the vicinity of our home requested that he either drop his teaching or do it elsewhere, as many of them thought it was the work of his Satanic majesty. So finally because of the strong opposition Jesus was obliged to leave our home.

I next met him in the city of Jerusalem, where I had journeyed on a mission of business, and also to carry an offering to the temple. While walking along one of the streets, I met Jesus who welcomed me cordially and desired that I go with him as he was holding a meeting and listen to his words. I consented more out of curiosity than an earnest desire to listen to the words he spoke, and from the moment I heard him I was convinced more than ever of his earnest appeal to the souls of men and his sincerity in his labors, and that there was some power behind him which gave him the power to speak as he did, and pondering deeply over what I heard, the more I thought the more was I convinced of the truth.

I went again and again to hear him—to hear the words spoken through him. To me it did not seem possible that Jesus could use the language and touch the hearts of his hearers as he did, and I became also earnest in the cause, and when Jesus asked if I desired to assist, I answered that I did with my whole heart and soul, and being once firmly grounded in convictions and belief, not even all the taunts, opposition and persecution heaped on my head could ever have changed it, for in my heart I felt I was right.

John, Jesus and I worked together and it seemed as though soul spoke to soul and I felt a confidence in their cause which I knew could have come from no other source than truth and wisdom. I labored equally as earnest all through my connection with Jesus, and the office of bishop of Jerusalem, and through all my life. I do not remember any time when I failed in my earnest desire to bring the truth to humanity.

During the trial, convietion and crucifixion of Jesus, although I was sorely troubled and knew my life was in danger, I wavered not, and although my teachings differed somewhat from those of Paul yet when he came to me and desired to cooperate I was willing with all my heart to do so and did not abate my zeal.

It was charged to me at one time that I did not have the faith that Paul had, though I worked zealously and earnestly in the face of opposition and stood on the steps of the temple and testified for Jesus and his teachings.

But the Jews believed in their form of worship distinct from the Gentiles, in fact a Gentile was even considered outside of the pale of the Jewish religion, and that their worship should be distinct from the Gentiles. You know the commotion caused by Peter proposing to bring into full fellowship the uncircumcised Gentiles, but there was progress enough to understand the fact, as I had to learn that the church was not for the Jews but for all people of all nations and all classes, high and low, Jew and Gentile, rich and poor. Finally I won the confidence of all classes in harmonizing my religion with theirs.

It was the power that I was obtaining and the magnitude of the numbers of my followers that moved the people that held the power to have me seized and placed in prison, for they were hostile to all who took an active part in promulgating.

I was condemned and ordered by the Sanhedrim to be stoned. As I was taken from the building I was seized by some of the Jewish mob and carried to one of the pinnacles of the temple and seated there on the pinnacle, the crowd below hooting and jeering at me crying out to know where was my Lord and God.

I told them he was not there on the earth but of the seas

and skies, a dweller in heaven and earth above and below and in the universe.

They cried "even now he blasphemes—stone him, stone him."

The officers, seeing they had made a mistake in allowing me to speak from the pinnacle, suggested that it would be well to shove me off to show by my death that my God was not all powerful or protecting me, but I was carried below and given over to be stoned. I was taken out of the Eastern gate of the city, and after passing through they began stoning me.

Though agonized with pain, bruised and bleeding, I knew that God was even then with me, and angelic hosts upholding me, and I knelt in prayer that they be forgiven for they knew not what they did.

Then one of the judges coming through the gate said to the multitude—can you hear that he is praying for you—let him go—but one of the crowd standing by raised a club used for beating out corn, and struck me on the head forcing the spirit out of the body.

My next remembrance was in this world where all is light, love, hope, peace and joy.

(Could you describe it?)

I could give only a meagre description of my home. I dwell in what is known as the Vale of Peace, where all is light, harmony and rest everywhere. My dwelling place is composed of intertwining branches of roses, and I dwell near what is called the City of Harmony, where we meet to promulgate our thought and send earthward benevolent plans for the distribution of spiritual light when we congregate to send messages."

He then described the method used in sending this message, and gave some additional reminiscences.

ST. MATTHEW.

The biblical account of St. Matthew is the most correct of the statements. It says: "This evangelist apostle and martyr was born at Nazareth in Galilee, but resided chiefly, on account of his business, which was that of a toll gatherer, to collect tribute of such as had occasion to pass the sea of Galilee. On being called as a disciple he immediately complied and left everything to follow Christ. After the ascension of his master he continued preaching the gospel in Judea about nine more years. (Matthew says it was nearly twelve.) Designing to leave Judea in order to go and preach among the Gentiles, he wrote his gospel in Hebrew for the use of the Jewish converts, but it was afterwards translated into Greek by St. James the less. Going to Ethiopia he ordained preachers, settled churches and made many converts. He then proceeded to Parthia, where he had the same success, but returning to Ethiopia he was slain by a halberd in the city of Nadabar about the year of Christ 60. He was remarkably inoffensive in his conduct, and temperate in his mode of living."

Matthew says of his death that from prejudice among those opposed to the new religion a mob gathered against him and one individual, more violent than the rest attacked and killed him.

His residence at Jerusalem was not regular as he went out on evangelist work. He went alone on these expeditions, but found friends among the people. He was not eloquent but attractive and influential, and having a fine constitution might have lived many years longer. He was 70 at his death which was about A. D. 63. He was about 37 at the

time of the crucifixion. He knew by his own presentiments that he would meet a violent death, for there was much prophetic insight among the disciples and he was as prudent as possible. His meetings were often subject to interruption and insult. The people of the country were physically strong and of a martial nature. There were many Romans there and his converts were chiefly among them. His proceedings as to churches were very simple. The people were called together and formed into a body and pastors ordained who selected men of understanding as elders to assist in the services.

His gospel manuscripts were not all produced at once. After the major part was written there were two interruptions before they were completed. They were not written in Hebrew or translated by James but in the common language, Aramaic. They were left with his friend St. Matthias at Jerusalem who was a scribe for the Apostles. Of their absorption and concealment by the Roman priests he has no definite knowledge, but does not believe they were entirely suppressed. That he is correct in this may be inferred from the fact that Marcion brought out at Rome the Gospel of the Lord (or the Gospel from Paul) which was almost a complete copy of Luke's Gospel. They could not suppress this, but denounced Marcion and his Gospel as heretical and suppressed its circulation so far that it is difficult now to obtain a copy.

Matthew believes that the church founded on the Malabar coast in India by St. Thomas had a true gospel and that this gospel has been preserved in a beautiful mountainous region of the interior, now but thinly inhabited where it was deposited for preservation and may in some future age be found in the basement of a ruined temple in an interval between the hills.

In the church of Matthew's time the cross was not made so conspicuous as today—but they spoke often of the sufferings and sacrifice of Jesus. The last sup-

per was observed when convenient, on his mission, and regularly at Jerusalem, using such bread and wine as was common. Cleanliness was strictly observed on such occasions in clothing and by personal bathing, being esteemed more highly than today.

Prayer was a conspicuous feature of their worship, and inspirational speaking which was regarded as from the spirit. Instead of singing as now, they practiced chanting—the leader in the invocation giving out words which were chanted by the worshippers.

The labors of Matthew were chiefly among the poor. He did not seek the wealthy. He was not persecuted by authority or the laws but by fanatics and mobs. He was liable to be hissed and insulted in his meetings. In one of the cities in Ethiopia, speaking in a public square or park, he was violently opposed and had to leave, as his life was endangered, but returned and continued his labors till killed.

Psychometric description of Matthew in 1880.

The influence is very elevating, very wise, has a controlling power—is quite positiveand exerts a control over lesser spirits,—his object seems to be to teach other spirits or give them their position in the spirit world. He is very bright and has a resemblance to St. John but is not as intense in his love nature.

One would suppose that his life work on earth was similar, assigning places to spirits. He was always given to spiritual themes and works of philanthropy and philosophy—he seems to have been one of the followers of Christ, a Christian, certainly a religious man.

He had in his life stormy periods. He was a leader, looked up to and admired for his bravery and intelligence and skill. He had great ability.—He spoke

and he seems an author of some kind, possibly of religious writings.

He recorded and might have originated something —he was a recorder of events. He was very fearless in giving opinions. He gave a faithful record of events that transpired but of course tinctured with his own ideas.

I dont think he lived to a very great age as he was fresh when he passed over.

Statements of St. Matthew.

St. Matthew who was about four years older than Jesus, says:

"My remembrance of the labors in Jerusalem begins with the first assembling of the Apostles there with Jesus. My personal labors were I believe more successful than those of the majority of the apostles. I do not know how I could account for this other than that I seemed to draw about me or attract a more liberal, broadminded class of people; or it may have been because of my fearlessness in working in all classes and among all degrees of humanity.

I felt it my duty to bring the light even to the most ignorant and I endeavored to teach a law or rule that would govern justly all classes of people.

Of course I met with a great deal of opposition and even antagonism. On one occasion I was holding a meeting in the residence of one of my followers, called Thaddeus, when the authorities appeared and ejected the people from the place, and I myself was carried before the Sanhedrim, but nothing was brought against me and I was allowed to go.

At another time following this, the same action was repeated. This was the only disturbance that might be called a real outburst, that occurred during my labors. I had the bitter antagonism of the Jews to fight, and also a great deal of prejudice among the people. Often I became discouraged and downhearted

and I believe had it been possible for me to have regained my old position at Capernaum, I would have left the band of Apostles.

But receiving more encouragement I continued the work until I became more fully convinced of the magnitude of my labor, and then too being braced up by the words of comfort and hope, and the enthusiasm of Jesus, and my fellow laborers, I continued steadfastly in the cause for years.

(Did you not witness the miracles of Jesus?)

I saw many of them—also his appearance among us on different occasions after his death. The first occasion was shortly after the crucifixion, when he appeared and we were all present excepting Thomas. Again he appeared when Thomas was present, and on another occasion he appeared to us when we were gathered together, nine of us on the sea of Galilee.

I was present when he healed Lazarus, and witnessed the healing of the leper in Capernaum, and the healing in Jerusalem at the entrance of the temple, when he called the lame man to walk and took him into the temple with him when the people who gathered there were very much astonished and marvelled to see a man for years a cripple walk into the temple.

(Did you hear any of the spirit voices?)

Once while travelling from Jerusalem toward Bethsaida I heard Jesus who was a little in advance of the Apostles, talking as though speaking to some one near him and I heard a voice answering Jesus maintaining a conversation for several minutes.

I heard the voice also when Jesus was baptized, but did not hear the word "Son"—I heard "this is my beloved, with whom I am well pleased."

(Were you present at the trial?)

Yes, but not during the whole trial—the contention grew so fierce during the latter part, that I left for my own safety.

(Do you know anything of the account of the trial in the gospel of Nicodemus?)

I have known of it and that the account is substantially right.

(What do you think will be the effect of our publishing the true history of Christianity?)

After it becomes known it will be well received, but will cause great commotion in the Churches.

LIFE OF ST. ANDREW.

The biblical account of St. Andrew has the usual amount of fiction. It says:

"This Apostle and martyr was brother to St. Peter and preached the gospel to many Asiatic nations. Arriving at Edessa the governor of the country named Egeas threatened him very hard for preaching against the idols they worshipped. St. Andrew persisting in the propagation of his doctrines, he was ordered to be crucified on a cross, the two ends of which were transversely fixed in the ground. He boldly told his accusers that he would not have preached the glory of the cross, had he feared to die on it. And again when they came to crucify him he said that he courted the cross and longed to embrace it. He was fastened to the cross, not with nails, but cords, that his death might be more lingering. In this situation he continued two days, preaching the greater part of the time to the people, and expired on the 30th of November."

This fiction is not worth quoting except to show the universal mendacity in the origin of the Apostate Church, and the character of the Rome which murdered Paul, imprisoned Andrew and Peter and rejected John, though his gentle and dignified policy saved him from violence.

Chambers' Cyclopedia says:

"The career of Andrew as an apostle, after the death

of Christ, is unknown. Tradition tells us that after preaching the gospel in Scythia, Northern Greece and Epirus, he suffered martyrdom on the cross at Patræ in Achaia, 62 or 70, A. D. A cross formed of beams obliquely placed, is styled St. Andrew's cross. In the early times of the church a spurious supplement to the Acts of the Apostles, was circulated among certain sects, under the title of Acta Andreæ. The anniversary of St. Andrew falls on November 30th. St. Andrew is the patron saint of Scotland; he is held in great veneration in Russia, as the apostle who according to tradition, first preached the gospel in that country—in both countries there is an order of knighthood named in his honor."

We have not only the acts of Andrew in the second century but "The Acts and Martydom of Andrew," "Acts of Andrew and Matthias," "Acts of Peter and Andrew." Of various Apocryphal Acts full of fiction Fabricius mentions thirty-six. It was in one of the Acts of Andrew that St. Peter was described as driving a camel through the eye of a needle twice.

About three centuries after his death the pretended bones of St. Andrew were pompously transported to the church of the Apostles at Constantinople, though his life, death and burial were entirely unknown to the church, and have continued unknown to the present time.

My first attempt to become acquainted with St. Andrew in 1880 through Psychometry by Cornelia—yielded the following impressions which are now recognized by St. James as correct:

"This is a man. He was either a philanthropist or an evangelist. He took great interest in propagating new thought. He was very far advanced. I don't know exactly at what period he lived. I think he lived either before or about the period of Christ. (He was about five years older than Jesus.)

"He was very sociable and genial in domestic life.

He was very philanthropic and charitable—never turned any one away, though he had little wealth. He was poor and plain in his life and sympathetic. He was on your plane of thought. He loved Jesus Christ, believed in him and knew all about him.

He does not come to earth much, but works through others. He was a leader, a teacher, and took a conspicuous part in teaching Christ's doctrines. As an apostle or saint I like him better than St. Paul. He had as much love as St. John and was more modest. He looked after the flock and fathered them. He was not a man of letters or oratory, but had inspiration and healing power.

Having called upon Cornelia to visit Andrew and report what she could learn about him, she sent me the following description through Mrs. Longley:

St. Andrew was a sturdy and hardy man—vigorous in body and self-possessed in mind. He was older than Jesus.

He followed the sea for a living, until he joined in the apostolic work. He was a medium and sometimes came under the direct inspiration of the spirit, at which times he proclaimed the gospel truths in simple but vigorous language, and healed the sick.

There is nothing very special to record of Andrew previous to the death of Christ, though he was one who stood by his master faithfully during his trial, nor did he desert the cross until the martyred body was removed from it. After the crucifixion, St. Andrew went back into the country, preaching the word of Christ, and he healed many who were sick.

For some time he was not molested by the enemy, and after travelling through the inland country, he went up and down the coast, preaching all the way.

Afterwards Andrew went to Rome and pursued his work of proselyting among the Pagans, teaching the lessons and principles of Jesus Christ and winning

many of the common people over to the new and simple religion of faith and love. Here he was arrested and thrown into prison, but after a period of incarceration for two or three years, he was released on promise of leaving Rome and returning to his own country, which he did.

For a number of years before his death Andrew continued to preach and to heal through the country towns, but he kept away from Jerusalem, and he did not return to Rome.

Andrew did not die a violent death. He lived to nearly three score and ten, and passed peacefully away. He met with many hardships in his experience, sometimes having to hide in caves to escape the anger of bigots who tried to do him harm—sometimes having no place to lay his head—often going for a long time without food. Once he was shipwrecked, and for many hours he clung to a piece of his boat and drifted with the tide, but at last he was picked up by a boat load of fishermen, to whom he preached, and all of whom he converted to the new faith. (St. James, who heard of it at that time, says that it occurred on the Red Sea.)

Andrew never denied his faith; he was always zealous in making it known. He was considered one of the sturdiest and strongest of the Apostles. After his death, many of the common people regarded him as a saint and prayed to his spirit to make their peace for them with the Almighty. He taught the duty of each human soul living at one with God and with Jesus Christ, the messenger of God.

St. Matthew says of Andrew that he was dauntless and full of zeal and energy, with no fear of calling out formidable opposition and came to his end about twenty-seven years after the crucifixion. He had an inflexible determination to live out his principles.

ST. MATTHIAS—ELECTED APOSTLE.

The biblical story says: "St. Matthias—This apostle and martyr was called to the apostleship after the death of Christ, to supply the vacant place of Judas, who had betrayed his master, and was likewise one of the seventy disciples. He was martyred at Jerusalem, being first stoned, and then beheaded."

Matthias was not martyred, but died a natural death, about 67 years of age. He was not as vigorous as some in expression, but had many friends and was a beloved member of the Essenian order. His labors were chiefly at and near Jerusalem.

St. Matthew brought Matthias to our meeting. Mrs. B. says: "As I see him, he appears a man of medium height, good form, not very heavy, with clear cut features of the Hebrew cast, high forehead, heavy brows, dark keen looking eyes, dark waving hair. I am impressed he is a man of generous impulses, rather warm in action, of a straight forward character, whose mind tends more to mystical subjects than to what is practical and external."

Matthias says: "I was a friend to the disciples and in sympathy with the work of the master and his immediate followers. I was a member of the Essenian council to which these brothers belonged.

"There were many councils of Essenians scattered about the country. Their rites were similar in character to the ancient order of marvel workers called magicians or magi, antedating the order of masonry which came from them but diverged. The work of the Essenians in councils was to come into communication with the higher realms of spirit intelligence.

Our adepts or mediums were considered reliable, and through this agency we received wonderful revelations of mystic lore, not only from ancients, who once peopled the earth, but also from planetary spirits who belonged to other worlds.

"We sometimes had wonderful manifestations of an objective character, produced at these spiritual unions. Only those who had been tested as sound thinkers and also as willing and able to submit themselves to rigorous self-denial were admitted to the brotherhood. Some were of high family estate and would have gained influential positions; but there was among the aristocracy a prejudice against the Essenians. Hence some concealed their membership though not all—some avowed it.

"The Essenian code was one of moral ethics pertaining to the cultivation of the higher spiritual faculties and elevation of mankind from ignorance, sin and disease, through practice of the laws of love and justice.

"I was scribe for our own council and faithfully recorded the exercises of our meetings, which should have been presented to the world. They contained accounts of powerful spiritual manifestations, and reports of many beautiful instructive lessons brought by advanced intelligences through the work of an inspired leader, with fragmentary teachings of value from those among us who were considered oracles. St. John was one."

[Some little fragments of these writings of Matthias were mixed with other matters and called the gospel of Matthias, (but did not contain the best part) mingled with objectionable matter.]

(Were you a witness of any miracles?)

"Yes, I witnessed the raising of Lazarus and the restoration of the child of the centurion, being at the house; and was present at the conversion of water to wine. This was repeated several times, not publicly, but in the council. It was materially

changed, and to all appearance was wine, but had not the stimulating effect of wine, though it tasted like an alcoholic liquid.

"I know that Jesus did sometimes go for days without partaking of food, yet seemed not exhausted and claimed he was fed from the world of spirits, but during the last two years his physical system seemed exhausted by giving out its magnetic force."

Chastity.—In the interview with St. Matthias he acknowledged that the Essenians carried their views of chastity to an unreasonable extreme. There had been such gross corruption and licentiousness that those who abhorred it swung to the opposite extreme which they recognize now.

But Jesus did not adopt these extreme views he was led right by his own guidance.

Matthias lived a pure domestic life at Jerusalem where he died a natural death.

Psychometric description, 1880.

This is a man—If not a spirit he is spiritually inclined—highly developed in spirituality. He works for this world a great deal as a spirit. He is a spirit. He is very attractive to great forces from his own nature—brings them together realizes influences.

In life he had a stormy time, not personally—but he had great courage—he never faltered in any undertaking—a very strong character.

If he lived today he would found a new system embracing every reform.

He was philosophical—had a great love nature and great physical strength. He was not tall but broad, well built well balanced physiologically and mentally.

He was very intuitive and mediumistic—claimed to be a prophet.—He was a psychometer—discovered character and disease—had healing power—great magnetic power healed by will power without

medicines. He was a gifted man and had a fair education—mostly acquired by association and experience. His chief life-work was philanthropy—healing—plans for helping the weak—establishing a good code of morals and religion—a religious life. He was a follower of Christ—lived about that time and was very familiar with his teaching—I think he knew him personally. There was some tie of connection by consanguinity. He fully believed in the supernatural power and teaching of Jesus—knew his purity. He witnessed many of his miracles—saw his power in many things not recorded—his healing the blind which was not recorded—healing the lepers and the woman with an issue.

He was associated as one of the twelve—he loved them all. He was so mediumistic he felt the sphere of every one and had to keep aloof from those who disbelieved to avoid their influence.

He had a turbulent time—accusations were brought against him and he got into great trouble without intending it. His life was endangered. I dont know how he passed away. He was not aggressive but was drawn into the vortex of riot and antagonism.

He spoke more than he wrote. He was not a scholastic man—his intelligence was from intuition and association. He partook of the combined characteristics of Jude and Philip (the evangelist) with much of the activity of James. He is exactly in your line. He acts on principle. He knows you and your work.

It brings Jude to my mind—I think they are together.

To this she adds that though similar he is quite different from Jude. He is very just and good. What he wrote was chiefly as a secretary. His pure intelligence gave him the appearance of education. He was magnetic and earnest. He was in a stormy time but not so much involved personally as this description implies. He is interested in progress today.

ST. PHILIP.

Philip has given a brief and modest account of his labors, which seem to have been in a barren field. He said recently:

"I was born at Bethsaida. In my early life there, my first knowledge of the Christian religion was from the rumors in regard to John the Baptist. So many stories reached me of the wonderful words he uttered and the converts he was making, I decided to see for myself and took a journey to see him.

"It was there on the banks of the river Jordan that I first heard him speak, and it roused my interest in the new religion and on returning home I told others of the wonderful teachings of John the Baptist and was the means of causing many to go and hear him.

When Jesus returned from hearing him and called for followers I was among the first to respond.

In active labors for the gospel, I did not feel that I was so well endowed with the necessary mental and physical powers to become one of the best workers in the vineyard of faith. In fact I was too reserved and backward for my own welfare.

I did not remain constantly with the disciples, because of this lack of confidence in myself, often returning to my home, and remaining some time, doing my work in my own private way among my immediate companions.

My first active labor was with the disciples in Jerusalem. From there I journeyed to Bethany. Leaving Bethany, where I had had poor success, I journeyed to Beth-gannon, where my teachings were received with very little confidence or reverence. There seemed to be a constant desire to overthrow all that

I could accomplish. I tarried there as long as I could under the circumstances, leaving there only when I felt my life was in danger. Then I journeyed on to Hierapolis (in Phrygia) and toward Smyrna in a poor country, and labored with no apparent success until I became thoroughly discouraged and returned to Jerusalem.

Tarrying there a short time I went again to Bethsaida, where I tarried some little time. I don't remember how long I staid before starting again—I was much broken in spirit and body, quite discouraged.

However, I journeyed again to Hierapolis hoping to have some success there, but met very little. This time I was taken ill there and passed out entirely alone. I have but little recollection of the country in which I labored. (How long was this after being with Jesus?) About sixteen years.

(What of the story of your martyrdom?) There was no martyrdom. I died entirely alone. I was married in early life, but alone during this service. The serpent story is entirely false.

(Did you witness the miracles of Jesus?) I was present twice when he appeared to the disciples after death. I knew them all and we had assembled when he appeared. I remember distinctly one of his miracles at the gates of the temple, when he laid his hands on the eyes of a blind man and he was made to see. When the crucifixion took place I was in Bethsaida.

There was a hostile feeling in Jerusalem towards Christians generally, but I received no violence.

(Are you with Jesus and the Apostles?) I have met him in the spirit world, but we are not all together. I am actively employed in work for humanity—chiefly among the poor.

My home is in the city of Starna, in what is called the eighth sphere. The city is situated on the side of a rolling hill on a little level plateau. Looking down the hill you overlook a beautiful valley that stretches

away around both sides of the hill and in front, the city being on a promontory.

Our houses are composed of a transparent light substance, similar to the white onyx of earth life, but more transparent, and trees and flowers are abundant."

"The memory of St. Philip has been enshrined in the usual quantity of biblical fiction, as follows:

St. Philip—This apostle and martyr was born at Bethsaida in Galilee, and was the first called by the name of disciple. He was honored with several important communications by Christ, and being deputed to preach in Upper Asia, labored very diligently in his apostleship. He then traveled into Phrygia, and arriving at Heliopolis was greatly grieved to find the inhabitants so sunk in idolatry, as to worship a large serpent. (Heliopolis is one of the most famous and enlightened cities of Egypt, said to be the headquarters of Egyptian wisdom to which the Greek philosophers resorted.—B) St. Philip however, converted many of them to Christianity, and even procured the death of the serpent. This so enraged the magistrates that they committed him to prison, had him severely scouraged and afterward crucified. His friend St. Bartholomew, found an opportunity of taking down the body and burying it, for which, however, he was very near suffering the same fate. (St. Bartholomew had been dead then ten years.—B) His martyrdom happened eight years after that of James the Great, A. D. 52. (He died without martyrdom eighteen years before St. James.—B)

Of the Apocryphal writings we find the "Acts of Philip," which present the following narrative:

"Nicanora, wife of the proconsul of Hierapolis, having been converted and healed of her sickness by the preaching of Philip, her husband was so enraged that he caused them both, with Batholomew to be scourged, and the two apostles to be hanged, Philip head downward. In this position Philip has a long

conversation with Bartholomew, and preaches a discourse to those standing about. When Mariamne was stripped her body was changed, and became a glass chest filled with light."

A gospel of Philip is among the lost gospels to which several writers have referred. It was from what they say a piece of spurious trash.

We must take care not to confound Philip the unsuccessful apostle with Philip, the evangelist mentioned in the Acts as one of the seven chosen by the people and the apostles, whose force of character and eloquence made him uncommonly efficient.

In studying character psychometrically before becoming acquainted with the scriptural text I was quite puzzled in finding two characters so widely distinct, bearing the name of Philip, when I did not know there was any Christian evangelist of that name except the Disciple Philip. Hence I supposed at first the energetic evangelist must have been the apostle until I made a thorough investigation.

ST. BARTHOLOMEW.

The biblical statement says—

"ST. BARTHOLOMEW preached in several countries, performed many miracles, and healed various diseases. He translated St. Matthew's gospel into the Indian language and propagated it in that country, but at length the idolaters growing impatient with his doctrines severely beat, crucified and flayed him and then cut off his head."

The statement of his being flayed is pronounced untrue by the evangelists. Bartholomew and Matthew came together and told the story of his life as follows: Bartholomew preached in Jerusalem and the country around in the early part of his career; after which for a time he labored in Syria; concluding his labors in India. For some years he was unmolested, and followed his work according to his inspiration, sometimes spending months in one locality, at other times going on missionary journeys, passing only a few days at each place. He was usually received with gladness by some families where he stopped, and was given hospitable entertainment. He had no means of support, depending on the country people for his fare. During the latter part of his career, hostile demonstrations were made against him. Strong opposition on the part of those who despised the Christians and sought to suppress them, was displayed; and at one time Bartholomew was hunted by his persecutors and driven into the mountains, where he remained for about thirty days, suffering greatly for food and water, but the Lord preserved him and he came forth entering other parts of the country, pursuing his work of translation and

preaching to the people. The persecutions again arose, which continued till he was overtaken by his enemies, beaten and executed by the mob, at a large village in India near the Ganges. He was pursued to the outskirts of the town, captured and put to death. His head was cut off, borne to the town on a stake and set up in a public place, where it remained for three days, as a warning to those inclined to accept the Christian faith.

He was a man of much intelligence, of studious habits. He became a scholar and linguist. He was undaunted in zeal, earnest and sincere. He made many friends among the poor, but because of a certain spirit of defiance and of obstinacy in his nature, that would not in the slightest degree bend to the yoke of oppressors, he incurred the hatred of those determined to suppress him and his works.

His body was thrown into the Ganges; the head was thrown out by the authorities and secured at night by his followers, taken to Jerusalem and given a place of burial in one of the churches there.

Bartholomew was of strong constitution and might have lived to a great age. He was a few years older than Jesus and not much over forty when he died after four or five years service.

What has been called the gospel of Bartholomew is not extant. Pope Gelasius pronounced it apocryphal, but Strauss says it was current and quoted by orthodox and heterodox—Jerome mentions it. Jerome says that Bartholomew had a Hebrew gospel of Matthew in India which was brought to Alexandria and Nicephorus says that Bartholomew in India dictated the gospel of Matthew to them out of his memory.

But those stories are really not worth repeating except to show the worthlessness of all old church history. There was nothing reliable in those days

and Mons. Daille believed the gospel was a forgery of the 5th century.*

The name of Bartholomew is kept alive in the modern world only by the massacre on the St. Bartholomew's day, when from 30 to 70,000, were assassinated in France in the night between the 24th and 25th of August 1572 when under Catherine de Medici and her minor son Charles IX—the decree of assassination went forth: the king expressing his desire that everyone of the Protestants called Huguenots should be slain throughout the kingdom. The massacre so delighted the Pope that he celebrated this horror "by a procession to the church of St. Louis a grand Te Deum and the proclamation of a year of jubilee"—a series of infamies, of which the church has never repented.

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* How little is known of Bartholomew may be learned by quoting the unreliable statements in Chambers' Cyclopedia, which are worth quoting only to show how little the church knows of St. Bartholomew.

"St. Bartholomew was one of the twelve apostles *supposed to be the same person as Nathaniel.* He was a native of Galilee, but nothing certain is known regarding his life and labors. According to the traditionary record of Eusebius, he carried Christianity into India; Chrysostom speaks of him as a missionary in Armenia and Asia Minor, while a still later legend declares that he was crucified at Albania Pyla, the modern Derbend, a town on the Caspian sea. The relics of St. B. "appeared" at Rome in 983 A. D. and are preserved there in the church bearing his name. The Roman and Anglo-Catholic Churches hold a festival in his memory on the 24th of August; the Greek church on the 11th of June. The primitive church possessed an apocryphal gospel under his name, but it is now lost." To produce the relics of Bartholomew 940 years after their destruction in India which was not known, is in keeping with the usual style of the Catholic church.

Psychometrical description.

This is a man of good sterling qualities adhesive warm in friendship, true, honest and good in association with others.

He had great marvelousness and Ideality. He was very conscientious—not ostentatious—did not desire to assume any heavy responsibility. He was religious and strong in his faith, though not very devotional. He was a believer and worker with others—may have been one of the Apostles.

He taught and worked in a quiet way not evincing any great skill or power. He had a mild gentle faithful nature—was much like the apostle Philip, not so active. His rebukes would be gentle and Christlike. [This was the evangelist Philip.—B.]

He had much trouble with the orthodox, and was much persecuted by the rabble.

He was imprisoned and his life was endangered more than once.

About the same time my friend Dr. F. of New York gave a description of Bartholomew as follows: "A very gentle influence—a good man a long time in the spirit world.—He was a Bible character—was one of the Prophets.

"He thought a great deal of Jesus and believed in him as he is described in the New Testament. He took an active part in establishing Christianity and had a hard time, but he persevered in persecution and poverty, opposition of family and friends, hooting and jeers and at times violence threatening his life and was saved from death many times with difficulty, and finally murdered—perhaps by crucifixion though it is not clear. He was a man of fine intellect and did much to establish Christianity." Though the descriptions are correct, neither discovered the mode of his death.

JOHN THE BAPTIST.

JOHN THE BAPTIST.

At New York about sixteen years ago my investigations seem to have attracted the attention of the spirit world, and its messages came to me unasked and unexpected. After the extraordinary and friendly message of St. John, the Jewish leader Moses gave me on a slate a picture of himself with the tables of the law before him which he now sanctions as true.

But my greatest astonishment was, when upon a card board which I held in my lap between two slates for about half an hour, I found a fresh oil painting, an artistic miniature of John the Baptist, with the name indicated on its margin. It was about a month before the soft fresh paint was dried. There was no paint in reach for transference to the picture. It was a spiritual miracle. Nor was any pencil on the slates when the picture of Moses was produced, with an audible scratching sound as it was in progress.

I have seen no occasion since fit for the presentation of these sacred phenomena to the public. Spiritual jewels are not for the street and should not be exposed to hostile eyes.

The picture calls up vividly to psychometers the character of John; and is recognized by St. James as a good picture, but needing to be softened a little in its coloring and general expression. The picture is faithfully copied in the engraving.

JOHN THE BAPTIST.

St. John the Baptist was a man of deep religious enthusiasm and eloquence but not a deep thinker.

He was recognized by his associates as a man of strong positive character in his addresses to the public, but in his personal relations of a mild lenient disposition, though with no tendency to weakness. His deportment as positive or yielding depended on the environment.

Though kind and charitable to all he was outspoken and firm in whatever he undertook, or any position assumed. Nothing could move him when fully convinced as to what was right.

He was slow to be provoked to anger and could hear annoyance until it became necessary to speak out.

His voice was powerful and penetrating—of that peculiar character not requiring loudness to be heard at a distance—resembling the voice of Jesus in its vibrating quality for reaching long distances. His nature was sympathetic and cordial, with great sympathy for all. This is what his portrait indicates. It is marked by great inspiration and reverence.

The following communication received from him in 1896 is a good illustration of his character:

"In my life on the earth plane I endeavored by my acts and my teaching to uplift as best I could my brothers and sisters, though now since passing out to the realm of spirits and real life it seems to me that I was an instrument of weakness, feeble in strength and thought. And as I look over the field of work and see so little seemingly accomplished I

feel that I was but a mere pigmy in the great world of life."

"In my desires to uplift humanity and bring truth and light to the world, sometimes my enthusiasm would overcome my judgment and I gave people thoughts I had not weighed as to their true meaning.

"As apostles working as from the temple of wisdom bringing forth golden sheaves of truth, we were as one band, one family—almost as one person, working in unison and harmony for the promulgation of God's glorious truth, and today as we look back over our work, we feel that our labors were not wholly in vain, and we are glad today as we come into contact with the earth's people to see that there are still faithful followers of the teaching of the Christ and the Apostles, but it grieves us to see the liberties that have been taken with the writings as they are now given to mankind in the Bible. Words have been placed in the mouth of Jesus and in the mouths of the Apostles which were never uttered by them, changing in some instances the thought and interest of our communication.

In my sojourn and work in Tiberias I am quoted as stating occurrences that never occurred.

Though humble in spirit and feeble as the world terms it at that time, I struggled on bearing the torchlight of truth and lighting up the dark places in the pathway of ignorance and superstition.

"In my labors along the river Jordan I never before had my heart swelled with such feelings of love and such tender sympathy for my fellow beings —never can I express the great and unspeakable joy —the inflooding of peace and gladness, that gave the great baptism of pleasure at the time, when Jesus the Christ, came in humbleness of spirit and meekness of soul, the humble Nazarene, and requested that he be baptised. And the great thrill that passed through my being enrapturing even the very spirit,

as the voice spake these words, "this is my beloved son in whom I am well pleased."

"At that moment I was amply repaid for all the suffering—for all the slurs—for all the persecution that I passed through before and after. And gladly did I hear the words spoken when that change came when the life real began, 'well done, thou good and faithful servant.'

"Were I again placed on the earth plane—could I again come in contact with humanity and give out to hungering souls and aching hearts the words of love and truth and knowledge, I would in a manner change my former teachings. I would love to teach the great brotherhood of all created beings, I would love to teach more of the fear of self and less of the fear of God.

"I would teach the salvation of self through the overcoming of evil in self, I would place religion—Christianity—within the reach of all. I would make the poor an equal Christian with the rich. I would teach there are none so low, none so far descended in the depths of degradation but that there is some good in them.

"I would bring again that one commandment which Jesus gave to the multitude, 'love thy neighbor as thyself,' and I would bring again to the world stronger meaning and greater emphasis to that part of the Lord's prayer which says, 'forgive us our sins as we forgive those who sin against us.' Few of the Christians on the earth plane, in mechanically repeating this passage stop to consider its import. Few there are who would receive much forgiveness did they depend on their supplication for such forgiveness.

"I would love to reorganize the Christian creeds and dogmas and harmonize them in one grand glorious religion for the good of this world, for the betterment of mankind and service of God.

"In his teaching on earth, Jesus cared more to teach the poor, the meek and the lowly, rather than

the rich. His teaching was for the poor, those afflicted in mind and body, for the widows whose hearts were overflowing with grief, for the suffering in all the walks of life, and especially for the little children.

"In my teaching on earth I taught that the kingdom of heaven was at hand. The people then did not understand my teaching and my writings were changed to convey the idea that it was salvation that I taught and I wish also to correct the errors of a literal hell and a personal devil.

"I do not wish to be understood that Jesus Christ suffered and died on the cross to redeem humanity from the sins they may commit. Salvation is indeed free to all who desire to accept it, but it is not salvation as a work of atonement through the blood of Jesus Christ.

ST. SIMON.

The biblical narrative says—

"ST. SIMON, the apostle and martyr was distinguished by the name Zelotes from his Zeal. He preached with great success in Mauritania and other parts of Africa, and even in Britain, where though he made many converts he was crucified by the then barbarous inhabitants of that Island A. D. 74."

This brief account is more correct than usual, as its only fiction is the story of crucifixion. Otherwise, St. Matthew says, it is substantially correct. St. Simon was a very zealous man, who could endure long privations without apparent injury to the body, being so uplifted by his earnestness in preaching and performing miracles socalled, that he paid little attention to the pangs of hunger and needs of the body. He travelled a great deal, making several journeys into Africa where he met with but little success in spreading the gospel. His travels were near the Mediterranean, not penetrating very far. From his zeal he disliked to give up, and journeyed there several times, and finally turned his attention to Britain, which at that time was overrun by a horde of barbarians, and was under a feudal system of government.

He preached wherever he could get a hearing. By some he was laughed at, by others scorned, and some demanded that he should prove his works, which he did by healing the sick and by producing manifestations of spirit power, such as causing weighty bodies to move and be carried from one place to another.

He was a strong man physically and mentally,

and possessed magnetic forces of a powerful nature. He made many converts but they were scattered. He was finally persecuted to death by the people. A party was sent after him by government officers, who arrested him and after a form of trial, condemned him to death and hung him when about 60 years of age A. D. 58.

After the time of Simon (according to Matthew) a Greek named Hippocartes, a scholar of adventurous spirit, about the age of 40, sat out on his travels and went into Africa, where he travelled a few weeks and fell into hostile hands and was murdered.—He was a man of vigorous nature and strong physique, interested in the Christian doctrine, and learned for the times. He testified to hearing in Africa of the appearance there among the natives a few years before of a man having claimed to have been a disciple of Christ, who went among them preaching the Christian doctrine as one of love intended for all people without distinction of race or color, and showing his faith by his works. While in Africa he performed some cures and a few works of a wonderful character, but there were few who learned to understand the teachings and receive them gladly. The people were turbulent, they held on to their own ideas and rites and were suspicious of strangers.

Hippocartes found that the gospel of Christ had become known to the Africans in some places and that it was made known in its original purity, and not as afterward, taught by the church. Hippocartes was stabbed to death by the savage natives who considered him a dangerous spy come to open their country to his people.

JUDAS ISCARIOT.

(Succeeded by Matthias.)

The evangelists all agree that Judas was not in reality the traitorous individual that history has recorded. He was a man of quick intelligence and electric energy, possessed of fine mediumistic powers—eager and intense by nature—somewhat enthusiastic and a little indiscreet—believing fully in the power of Jesus to overcome all material obstacles, even death itself, and thus to show the world his matchless powers.

Judas conceived the idea of betraying this wonderful man into the hands of his enemies that he might by his spiritual powers prove their inability to hold him or to put him to death, and thus settle for all time the question of his supremacy over all others.

He kept his own counsel and did not consult with his fellows, but devised this scheme and perpetrated it, of delivering Jesus to the authorities.

After Jesus was seized, Judas, finding that he did not free himself from his captors, followed him to the mount of Calvary, expecting that by some great exhibition of power he would come down from the cross and triumph over his enemies; and it was not until Jesus was pronounced dead by the physicians who examined him, that Judas realized the enormity of his offense.

It was then in a spirit of remorse and great suffering that he cast down the silver before the priests and went out and hanged himself. He had taken the silver not as a bribe, but because he knew that the Jews would suspect him of trickery if he did not accept it.

It had been his intention to distribute the money

among the poor if his idea of the personal triumph of Jesus over physical bonds had been fulfilled. But owing to the terrible result of his work, he considered this silver the price of innocent blood, and cast it back in the face of those who gave it. This is authentic.

Judas has through centuries been under a great deal of reproach he does not deserve. As a spirit he has keenly felt the malediction heaped upon him, and the brother disciples are glad of the opportunity of throwing this light upon his character and purposes.

Jesus had been told in visions that Judas would be the man to betray him, but the spirit who gave him this knowledge also informed that it would be best for humanity that this tragedy should even be allowed to proceed to the end, for his time on earth would soon close under any circumstances, his physical powers being on the wane, but by passing through this particular experience, his manner of life and death would remain through the ages as an appeal to humanity to live a spiritual life and seek for that power, such as he possessed which would enable them to perform the wonderful works that show the power of spirit over all temporal things. (The life of Jesus if not ended soon by spiritual exhaustion in conflict would inevitably have been ended by Jewish hatred, hence he must have felt that it would be useless to resist his fate, and made no effort before Pilate.—B)

The earthly character of Judas, viewed from the common standpoint has been psychometrically very fully described as that of a handsome man, talented and largely mediumistic, quite benevolent, but lacking in reverence, enterprising, ambitious, combative, daring, fearless, well qualified for business and politics, not always influenced by good spirits, somewhat deceptive or secretive, fond of Jesus and the Apostles and greatly afflicted by remorse for the errors of his earth life.

CONCLUSION.

In concluding the historical sketch of the Apostles of Palestine * and doing justice to that noble band of moral heroes, the author hopes that their example may inspire and encourage a similar spirit among those clergymen and professing Christians who are sincere and fearless under the guidance of a false history.

Deceived as they are, they are doing a noble work in calling men to God and presenting the example of Christ, even though disguised in the bible mask of malignity and fiction.

When they learn the true character of God and the Savior from the Apostles, they will have a far higher ideal—they will know that true Christianity cannot exist in the midst of arrogant wealth and debasing poverty, of social strife and national war—of continually increasing crime. suicide and insanity—of political corruption, predatory conspiracies of wealth, and the monopoly of every thing from land to machinery roads and money that organized cupidity can grasp, for Christianity abolishes all this and makes one brotherhood throughout each nation and between all nations—as Christianity is universal love embracing all things. The Christianity that we have had is a bugle call to a sham battle, which faces the myriad hosts of wickedness and then lays down its arms and mingles with its deadliest foes in selfish life.

* The labors of Peter and Paul at Rome are inseparable from the history of the Apostate church, and the Pauline forgeries, and the labors of St. Thomas in India are connected with the history of the Asiatic churches and the powers of bishops. They are therefore far beyond the possible limits of the first volume and will appear in the second.

It is encouraging to know that though many have been disgusted with the sham, there is still a large proportion * of our people and our college students who rally to the trumpet call of a parade campaign in a good cause, many of whom may be ready to follow an enlightened leader, dispersing every form of organized selfishness, following in a mighty army the banner that was raised in Pentecostal days, when the angels of heaven were the inspiring guides of mortal life, as they will yet become.

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* Notwithstanding all that has been said of dying churches, unemployed ministers, and irreligious young men, revivals have never ceased, for religion is innate in man, and the current statistics show that there are more than twenty million persons in the various denominations called Christian, organized in 166,000 churches, and the value of their church property is over five hundred millions. Throughout this large body there is a steady decadence of the old idea of divine malignity, a terrible hell, sectarian antipathy and jealousy of science, and a feeble almost imperceptible revival of the ancient Christ idea of universal brotherhood which has so long been forgotten.

THE GOSPEL OF ST. JOHN.

(Not circulated in the first century.) Edited by Plateus at the beginning of the second century. Promptly suppressed by Roman priests under the authority of Carrabas, and entirely unknown to the church until about A. D. 170, when it first appeared in what is called the New Testament, mutilated by changes of language and largely interpolated with forgeries. Critically revised and corrected by himself in 1894, 1895, 1896.

Interpolated language is preserved in small type at the bottom of the page. The rejected words are replaced by stars and the contributions of St. John appear in Italic letters.

CHAPTER I.

IN the beginning was the * *eternal law*, and the * *law* was with God, and the * *law* was God. [2]

3. All things were made by * *it;* and without * *it* was not any thing made that was made.

INTERPOLATIONS—1. Word, Word, Word. 2. The same was in the beginning with God.

NOTES—1. The profound statement of St. John in this verse which expresses the highest philosophy, was destroyed to import a fantastic old Zoroastrian mysticism from Persia—the Almighty Word—the immaculate virgin and the virgin born God—the basis of the Roman theology.

There could be no better illustration of the profound and elevated mind of St. John, which made him the favorite of Jesus, than the first sentence of his gospel, which came to me as a great surprise, being so far in advance of ancient thought and so complete an expression of the most advanced philosophy—the identity of the divine with eternal law, beyond which there is no further explanation. — Divinity, law, eternity and infinity are the immeasurable and inconceivable things before which man can only bow in humble reverence and hope that in future ages he may approach them more nearly.

These limitless conceptions exclude the puerile conception of ancient and modern superstition—the anthropomorphic God, feebler in wisdom than enlightened men, and yet more malignant than insanity in its darkest conditions, but do not consign us to the pitiless realm of matter and force, as the totality of existence. The eternal law is the law of progress, of life

4. In * *this law* was *the* life and the ****** *light for all mankind.*

5. And the light * *shone* in darkness; and the darkness comprehended it not.

6. There was a man sent from God, whose name was John.

7. The same came for a witness, to bear witness of the Light, that all men through him might believe.

8. He was not that Light, but was sent to bear witness of that Light.

9. That was the true Light, *the Divine spirit* which lighteth every man that cometh into the world.

10. * *It* was in the world, and the world was made by * *it* and the world knew * *it* not. [11]

INTERPOLATIONS — 3. him, him. 4. him, life was the light of man. 5. shineth. 10. He, him, him. 11. He came unto his own, and his own received him not.

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and of love, revealed by Jesus. the celestial messeager, and by the innumerable hosts of the heavens now accessible to man since the Roman-born despotism has been paralyzed.

In Du Perron's translation of the Zend Avesta (published in Paris 1771) there are prophecies of three prophetic Sons of Zoroaster to be born of immaculate virgin conceptions, Oschederbami, Oschedermah, and Sosioch, the first to appear in the last millennium of the world, the second 400 years later, and third "at the end of the ages." The first is to stop the Sun ten days, the second twenty days and the third thirty days—then "the whole earth will embrace the law of Zoroaster"—and then the resurrection will occur.

This is probally the origin of Joshua's performance with the Sun for a few hours—and also of the conception of a millennium and a grand resurrection at the return of Christ. The Roman conspiracy absorbed all they could find of successful myths.

If the prophecy of a virgin-born God was not borrowed from the Zoroastrian or Indian legends, we should be compelled to suppose it an original fabrication; but the Roman scribes were compilers, not originators, and adopted whatever they considered successful impostures on human credulity. They borrowed freely from the Gospel of Infancy and Protevangelion to adulterate the gospels, which appeared generations later, and these gospels bear a resemblance to the life of Chrishna (who appeared over eleven hundred years before Christ) as it appears in the Bhagavat Purana. (See the Appendix for the parallel of Chrishna and Christ as they appear in Bhagavat Purana and the Gospels of the Infancy.) The parallel of Chrishna and Christ certainly convicts the apocryphal gospels of *plagiarism*, and taints the Canonical gospels in proportion as they followed the apocrypha in the passages which have been expurgated.

12. But as many as received *** *the law it* gave * *the* power to become the sons of God. ********

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the***** *Divine spirit was incarnated* and dwelt among us, (**********,) full of grace and truth. [15, 16].

16. And we realized its glory and its fullness of grace.

17. For the law was *partly* given by Moses, but grace andtruth came by Jesus Christ.

18. No man hath seen God at any time; ********** ****** *but those who come to him will receive the truth.*

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20. And he confessed, and denied not; but confessed, I am not the Christ.

21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.

22. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24. And they which were sent were of the Pharisees.

25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?

26. John answered them, saying, I baptize with water: but there standeth one among you, whom

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INTERPOLATIONS—12. him, to them, he, even to them that believe on his name. 14. Word was made flesh, and we beheld his glory, the glory as of the only begotten of the Father. 15. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me. 16. And of his fulness have all we received, and grace for grace. 18. the only begotten Son, which is in the bosom of the Father he hath declared him.

ye know not—*who will baptize with the spirit, that shall be felt among you as an uplifting power.*

27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28. These things were done in Bethabara beyond Jordan, where John was baptizing.

29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb ** which taketh away * sin *** *by righteousness.*

30. This is he of whom I said, After me cometh a man * *who* is preferred before me; ***** *and the law of God existed before him.*

31. And I knew * *it* not; but that * *it* should be made manifest to Israel, therefore am I come baptizing with water.

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy * *Spirit.*

34. And I saw, and bare record that ****** *the eternal law is made manifest through him.*

35. Again the next day after, John stood, and two of his disciples;

36. And looking upon Jesus as he walked, he saith, Behold the *** *Spirit from God,*

37. And the two disciples heard him speak, and they followed Jesus.

INTERPOLATIONS—29. of God, the, of the world! 30. which, for he was before me. 31. him, he. 33. Ghost. 34. this is the Son of God. 36. Lamb of God!

NOTES—Bethabara—my biblical atlas has names similar to this but not identical in that region. It seems now to be Bethara or Bethbaran. It has been called Bethania. In Judges VII, it was called Beth-bara—"take before them the waters unto Beth-bara and Jordan."

In the statements of John the Baptist, which he today sustains, there is nothing which is not verifiable by modern psychic science.

38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that * *night:* for it was about the tenth hour.

40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42. And he brought him to Jesus, And when Jesus beheld him, he said, Thou art Simon the son of * *Jonah:* thou shalt be called Cephas, (which is by interpretation, A stone.)

43. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44. Now Philip was of Bethsaida, the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom ********* *it was said that he would come,* Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered and saith unto him,

INTERPOLATIONS—39. day. 42. Jona. 45. Moses in the law, and the prophets, did write,

Rabbi, thou art the Son of God; thou art the King of Israel.

50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51. And he saith unto him, Verily, verily, I say unto you, Hereafter, *by spiritual sight*, ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER II.

AND the third day there was a marriage in Cana Galilee; and the mother of Jesus was there;

2. And both Jesus was called, and his disciples, to the marriage.

3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. [4]

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

5. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9. When the ruler of the first had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

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INTERPOLATIONS—4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

NOTES—1. Cana of Galilee appears on the map to be about ten miles north of Nazareth, and thirteen west of the sea of Galilee. I mention such things because of the unfair attempts made to discredit the gospel of St. John by suggesting that its author was not acquainted with the geography of Palestine, for which I can find no foundation.

4. The insolence and irrelevant absurdity of the reply ascribed to Jesus in the 4th verse must strike every intelligent reader.

10. And saith unto him, Every man at the bĕginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him, *but he did many greater miracles which are not recorded.*

12. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

13. And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15. And ********, he drove them all out of the temple, and the sheep, and the oxen; ******, and overthrew the tables *where they gambled*,

16. And said unto them that sold doves, Take these things hence; make not my Father's house of merchandise. [17]

18. Then answered the Jews and said unto him, What sign *of authority* showest thou unto us, seeing that thou doest these things?

INTERPOLATIONS—15. when he had made a scourge of small cords,—and poured out the changers' money. 17. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

NOTES—11. The conversion of water into wine was no violation of the inviolable laws of nature, but an exertion of the supreme power of spirit over matter, which is not impossible to day with those of great spiritual power.

14. St. John informs me that this statement of his going into the temple and turning out the brokers at that time soon after his baptism is erroneous and is correctly given in the other gospels. These manuscripts were prepared for himself and not as a history of Jesus for the public. In the arrangement of these manuscripts, which were compiled after his death by the Jew Plateus in the first decade of the second century this mislocation occurred.

15. The lashing of the traders and gamblers which was introduced in this chapter, was rumored at the time. It was said he gave a tongue lashing, which was true, and it was changed to physical lashing, to make it more wonderful.

17. This verse is peculiarly unmeaning.

19. Jesus answered and said unto them,********** *I bear witness that I am sent by my heavenly father to rebuke the gamblers and purify the temple from the mercenary.* [20, 21, 22.]

23. Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

24. But Jesus did not commit himself unto them, because he knew all men,

25. And needed not that any should testify of man; for he knew what was in man.

CHAPTER III.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born * *of the spirit*, he cannot see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old? **********.

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born *** of the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

INTERPOLATIONS—19. Destroy this temple, and in three days I will raise it up. 20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear i. up in three days? 21. But he spake of the temple of his body. 22. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said. 3. again. 4. can he enter the second time into his mother's womb, and be born? 5. of water and.

NOTE—Chapter III verse 5 seems designed to make baptism, essential to salvation.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so ***** *are we* born of the spirit.

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12. If I have told you earthly things, and ye believe me not, how shall ye believe, if I tell you of heavenly things?

13. And no ********** *spirit can enter heaven that has not been developed by the spirit up to that condition.*

14. And as Moses lifted up the serpent in the wilderness even so must the ****** *sons of men be lifted up by the power of the spirit, that they may have eternal life and light.* [15,16,17,18,19]

19. *But when the light has come into the world, men have loved darkness rather than light, because their deeds were evil.*

20. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

INTERPOLATIONS—8. is every one that is. 13. man ha^h ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 14. Son of man be lifted up: 15. That whosoever, believeth in him should not perish, but have eternal life. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. 17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

22. After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

23. And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized.

24. For John was not yet cast into prison.

25. Then there arose a question between some of John's disciples and the Jews about purifying.

26. And they came unto John and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27. John answered and said, A man can receive nothing except it be given him from heaven.

28. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

39. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly, because of the bridegroom's voice: this my joy therefore is fulfilled.

30. He must increase, but I must decrease.

31. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven *** *hath seen and heard many spiritual things but few receive his testimony.* [32[

33. *But* he that * receives his testimony ******** *realizes the love of God.*

34. For he whom God hath sent speaketh the words of God: for God giveth not the the Spirit by measure unto him.

INTERPOLATIONS—31. is above all. 32. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33. hath, hath set to his seal that God is true.

NOTES—23. "Enon near to Salim" is on the Jordan, Southeast of Salim on the northern border of Samaria.

35. The Father loveth the Son, and hath given ***** *him spiritual power.*

36. He that believeth on the Son * *shall see* everlasting * *light*, and he that believeth not the Son shall not see ********* *light but abide in darkness.*

CHAPTER IV.

WHEN therefore ** Jesus knew how the Pharisees had heard that * he made and baptized more disciples than John,

2. (Though Jesus himself baptized not, but his disciples,)

3. He left Judea, and departed again into Galilee.

4. And he must needs go through Samaria.

5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me a drink.

8. (For his disciples were gone away unto the city to buy meat.)

9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for Jews have no dealings with the Samaritans.

10. Jesus answered and said unto her, if thou knewest the gift of God, and who it is that saith to thee, Give me a drink; thou wouldst have asked of him and he would have given thee living water.

11. The woman saith unto him, Sir, thou hast

INTERPOLATIONS—35. all things into his hand. 36. hath, life, life; but the wrath of God abideth on him. 1. the Lord, Jesus.

NOTES—5. The city of Sychar is now called Sychem or Schechem. Cana of Galilee, to which Jesus next went is between 45 and 50 miles north of Sychar.

nothing to draw with, and the well is deep: from whence then hast thou that living water?

12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again.

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water I shall give him shall be in him a well of water springing up into everlasting life.

15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16. Jesus saith unto her, Go, call thy husband, and come hither.

17. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18. For thou hast five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19. The woman saith unto him, Sir, I perceive that thou art a * *seer*.

20. Our fathers worshipped in this mountain; and ye say, that in Jerusalen is the place where men ought to worship. [21]

22. Then Jesus said, Ye worship ye know not what: we know what we worship; for salvation is of the Jews.

23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24. God is a Spirit: and th[illegible] that worship him must worship him in spirit and in truth.

* INTERPOLATIONS—19. prophet. 21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

25. The woman saith unto him, I know that Messias cometh which is called Christ: when he is come he will tell us all things.

26. Jesus saith unto her, I that speak unto thee am he.

27. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28. The woman then left her waterpot, and went her way into the city, and saith to the men:

29. Come, see a man, which told me all things that I ever did: is not this the Christ?

30. Then they went out of the city and came unto him.

31. In the mean while his disciples prayed him, saying, Master, eat.

32. But he said unto them, I have meat to eat, that ye know not of.

33. Therefore said the disciples one to another, Hath any man brougt him aught to eat?

34. Jesus saith unto them, My meat is to do the will of him who sent me, and to finish his work.

35. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes and look on the fields; for * *the spiritual fields* are white already for harvest. [36, 37, 38]

39. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that I ever did.

40. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41. And many more believed because of his own word;

INTERPOLATIONS—35. they. 36. And he that reapeth received wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 37, And herein is that saying true, One soweth, and another reapeth. 38. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

NOTES—This St. John says referred to the spirit power which at times sustained him, so as not to need food.

42. And said unto the woman, Now we believe not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the * *teacher* of the world.

43. Now after two days he departed thence, and went into Galilee.

44. For Jesus himself testified, that a prophet hath no honour in his own country.

45. Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalen at the feast: for they also went unto the feast.

46. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was at Capernaum.

47. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that ne that he would come down, and heal his son: for he was at the point of death.

48. Then Jesus said unto him, Except ye see signs and wonders, ye will not believe.

49. The nobleman saith unto him, Sir, come down ere my child die.

50. Jesus saith unto him, Go, thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51. And as he was now going down, his servants met him and told him, saying, Thy son liveth.

52. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53. So the father knew that it was at the same hour, in which Jesus said unto him, Thy son liveth: and himself believed and his whole house.

54. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

INTERPOLATIONS—42. Saviour.

CHAPTER V.

AFTER this there was a feast of the Jews: and Jesus went up to Jerusalem.

2. Now there is in Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3. In these lay a great multitude of impotent folk, of blind, halt withered, waiting for the moving of the water.

4. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was *said to be* made whole of whatsoever disease he had, *and many were healed.*

5. And a certain man was there, which had an infirmity thirty and eight years.

6. When Jesus saw him lie, and knew he had been a long time in that * *condition*, he saith unto him, Wilt thou be made whole?

7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into to pool: but while I am coming, another steppeth down before me.

8. Jesus *** *held out his hand over him and said*, Rise, take up thy bed and walk.

9. And immediately the man was made whole, and took up his bed and walked: and on the same day was the sabbath.

10. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

11. He answered them, He that made me whole, the same said unto me, Take up thy bed and walk.

12. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13. And he that was healed wist not who it was:

INTERPOLATIONS—6. case. 8. saith unto him.

for Jesus had conveyed himself away, a multitude being in that place.

14. Afterward Jesus findeth him in the temple, and said unto him, Behold thou art made whole: sin no more, lest a worse thing come unto thee.

15. The man departed, and told the Jews that it was Jesus, which had made him whole.

16. And therefore did the Jews persecute Jesus, and * *desire* to slay him, because he had done these things on the sabbath day.

17. But Jesus answered them, My Father worketh * and I work *with him.*

18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal to God.

19. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself **** *without* the Father *: for what things soever he doeth ****** *he does through the power of the Father.*

20. For the Father loveth the Son ********** ***** *and guideth him in all things that he doeth and will lead him into greater works.*

21. For as the Father raiseth up the * *dying*, and quickeneth them; even so the Son quickeneth whom he will. [22, 23]

24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting * *light*, and shall not come into condemnation; but is passed from *** *darkness unto light.*

25. Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice

INTERPOLATIONS—16. sought. 17. hitherto. 19. but what he seet, do, these also doeth the Son likewise. 20. and sheweth him all things that himself doeth: and he will show him greater works than these that ye may marvel. 21. dead. 22. For the Father judgeth no man, but hath committed all judgment unto the Son. 23. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him, 24. life, death unto life.

NOTES—16. Jesus I am told had more power on the sabbath day on account of the multitudes coming to him.

of the Son of God: and they that hear shall * *be uplifted.* [27, 28, 29, 30, 31]

32. There is another that beareth witness of me; and I know that * *his* witness is true. ***** *When ye sent unto John he bore witness unto the truth.* [33, 34]

35. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. [37]

38. And ye have not his word abiding in you: for whom he hath sent, * ye believe not. [39]

40. And ye will not come to me, that ye might have * *light.*

41. I receive not honor from men.

42. * *For* I know you, that ye have not the love of God in you.

43. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44. How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only. [45, 46, 47]

CHAPTER VI.

AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2. And a great multitude followed him, because

INTERPOLATIONS—25. live. 26. life, life. 27. And hath given him authority to execute judgment also, because he is the Son of man. 28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 30. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. 31. If I bear witness of myself, my witness is not true. 32. the, which he witnesseth of me. 33. Ye sent unto John, and he bare witness unto the truth. 34. But I receive not testimony from man: but these things I say, that ye might be saved. 37. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. 38. him. 39. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. 40. life. 42. But. 45. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. 46. For had ye believed Moses, ye would have believed me: for he wrote of me. 47. But if ye believe not his writings, how shall ye believe my words?

they saw his miracles which he did on them that were diseased.

3. And Jesus went up into a mountain, and there he sat with his disciples.

4. And the passover, a feast of the Jews, was nigh.

5. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? [6]

7. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about ** *fifty*.

11. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would, *and they ate and were satisfied.* [12, 13, 14, 15]

15. *Then* he departed again into a mountain himself alone.

16. And when even was now come, his disciples went down unto the sea,

17. And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

** INTERPOLATIONS—6. And this he said to prove him: for he himself knew what he would do. 10. five thousand. 12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. 14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world. 15 When Jesus therefore perceived that they would come and take him by force, to make him a king.

NOTES—11. Their satisfaction was largely due to his spiritual influence.—The thought of hailing him as a king was only among a few.

18. And the sea arose by reason of a great wind that blew.

19. So when they had rowed about five and twenty or thirty furlongs, they * *saw the spirit of* Jesus walking * *over* the sea, and drawing nigh unto the ship: and they were afraid.

20. But he * *said* unto them, It is I; be not afraid.

21. Then they willingly received him into the ship ********** *and he remained, till toward morning when he departed.*

22. The day following, * the people, which stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples *** *had come* alone;

23. Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:

24. ***** *And when the people saw* that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

INTERPOLATIONS—19 see, on. 20. saith. 21. and immediately the ship was at the land whither they went. 22. when, were gone away. 24. When the people therefore saw.

NOTES—21. This was the occasion when Peter wished to come to him and was told he could not.

19. The spirit of Jesus going out of his body and walking upon the sea is one of the miracles which science has explained or rather confirmed. Jesus said that his followers should do greater things than himself. This apparition of the spirit form away from the body has been authentically reported even more marvelously than in the case of Jesus and it is called the double. Mrs. Buchanan has had this power of going out of the body and once when walking in the streets of Denver she found herself suddenly in spirit walking in the country in Scotland. She has also appeared to a correspondent whom she had never seen and been recognized by him.

Mr. W. J. Stead the editor and author witnessed the apparition of a lady in church seen also by others when her body was in bed several miles away. Some of the wonderful occurrences in which the double appears and acts at a distance are so marvelous that the parties are unwilling that I should mention them.

26. Jesus answered them and said, ********** ******** *verily I say unto you he who is guided by the spirit cometh and goeth not as you but as directed by the light which is within him. I came hither before you at the behest of my Father who guideth all things.* [27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40]

27. *Then they said to him wilt thou not bestow upon us that light and power, such as feeds thy spirit, that we too may be strong to endure fasting and to do many good works.*

28. *We cannot accomplish much unless the body is fed. We need bread from day to day, but thou goest up into the mountains, and lingerest on the sea for many hours without bodily food, We pray thee thou show us how we can be fed by the spirit as thou art.*

29. *Jesus said to them, I bring the bread of spiritual life, and they who receive it shall be fed; nor will they be a-hungered or a-thirst as are those who care only for physical supplies. If you are faithful and are willing to follow me into the wilderness and the mountains and take no thought when ye shall find bread for the body, but trust to the spirit to give you strength, ye too may be fed as I am with the manna that comes from heaven.*

41. The Jews then murmured at him, because he said, I * *bring* the bread *** *of truth* from heaven.

INTERPOLATIONS—27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. 28. Then said they unto him, What shall we do, that we might work the works of God? 29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? 31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33. For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34. Then said they unto him, Lord, evermore give us this bread. 35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36. But I said unto you, That ye also have seen me, and believe not. 37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38. For I came down from heaven, not to do mine own will, but the will of him that sent me. 39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. 41. am. which came down.

42. And they said, Is this not Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I ** *bring the bread* from heaven.

43. Jesus therefore answered and said unto them, Murmur not among yourselves.

44. No man can come to me, except the * *spirit* which hath sent me draw him: and **** *he shall be raised* up at the last day.

45. **********. Every man therefore that hath heard, and learned of the Father, cometh unto * *the truth.* [46]

47. Verily, verily, I say unto you, He that believeth on me hath everlasting * *light.*

48. I ** *bring the* bread of life.

49. Your fathers did eat manna in the wilderness, ***, *which fed the body only, but the body dies.*

50. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

[51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62]

63. It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, they are life.

64. But there are some of you that believe not. For Jesus knew *** who they were that believed not. ***** [65.]

INTERPOLATIONS—42. came down. 44. Father, I will raise him. 45. It is written in the prophets, And they shall be all taught of God. me. 46. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. 47. life. 48. am that. 49. and are dead. 51. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55. For my flesh is meat indeed, and my blood is drink indeed. 56. He that eatheth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. 58. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. 59. These things said he in the synagogue, as he taught in Capernaum. 60. Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it? 61. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 62. What and if ye shall see the Son of man ascend up where he was before? 64. from the beginning, and who should betray him. 65. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66. From that time many of his * *followers* went back, and walked no more with him.

67. Then said Jesus unto the twelve, Will ye also go away.

68. Then Simon Peter answered, Lord, to whom shall we go? thou hast the words of eternal life.

69. And we believe and are sure that thou art that Christ, ******.

70. Jesus answered them, Have not I chosen you twelve, and one of you is ** *unfaithful?*

71. He spake of Judas Iscariot, the son of Simon: **********.

CHAPTER VII.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2. Now the Jews' feast of tabernacles was at hand.

3. His brethren therefore said unto him, Depart hence, and go into Judea, that thy * *followers* also may see the works that thou doest. If thou do these things, shew thyself to the world. [4, 5]

6. Then Jesus said unto them, My time is not yet come: but ***** *ye can go at any time.*

7. The world cannot hate you; but me it hateth, because I testify of it, that * *its* works * are evil.

8. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9. When he had said these words unto them, he abode still in Galilee.

INTERPOLATIONS—66. disciples. 69. the Son of the living God. 70. a devil. 71. for he it was that should betray him, being one of the twelve. 3. disciples. 4. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. 5. For neither did his brethren believe in him. 6. your time is always ready. 7. the thereof.

NOTES—70. Jesus was not at that time fully aware of the extent of the treachery of Judas.

1. He had no fear then of being killed, but wished to avoid the conflict and disturbance.

10. But * *after* his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11. Then the Jews sought him at the feast, and said, Where is he?

12. And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13. Howbeit no man spake * *publicly* of him for fear of the Jews.

14. Now about the midst of the feast Jesus went up into the temple, and taught.

15. And the Jews marvelled, saying, How knoweth this man **** *these things of which no man hath learned?*

16. Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

18. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19. Did not Moses give you the law, and yet none of you keep the law? Why go ye about to kill me?

20. The people answered and said, Thou hast a devil: who goeth about to kill thee?

21. Jesus answered and said unto them, I have done * *my* work, and ye all marvel.

22. Moses * gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken;

INTERPOLATIONS — 10. when. 13. openly. 15. letters, having never learned? 21. one. 22. therefore.

NOTES—15. Jesus was amply informed in philosophy and religion and familiar with languages. The assertion in this verse was introduced to make his knowledge appear miraculous.

are ye angry at me, because I have made a man every whit whole on the sabbath day?

24. Judge not according to the appearance, but judge righteous judgment.

25. Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26. But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers * *believe* indeed that this is the very Christ?

27. Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is * *God*, whom ye know not.

29. But I know him; for I am from him, and he hath sent me.

30. Then they * *desired* to take him: but no man laid hands on him, * *for* his hour was not yet come.

31. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32. The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34. Ye shall seek me, and shall not find me: and where I *shall be* thither ye cannot come.

35. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36. What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I * *shall be*, thither ye cannot come?

37. In the last day, * *the* great day of the feast,

INTERPOLATIONS—26. know. 28. true. 30. sought, because. 34. am. 36. am. 37. that.

Jesus stood and * *spake out*, saying, If any man thirst, let him come unto me, and drink.

38. He that believeth ********** *in my work shall be a source of living light.*

39. * This spake he of the Spirit, which they that believe on him should receive: **********

40. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43. So there was a division among the people because of him.

44. And some of them would have taken him; but no man laid hands on him.

45. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46. The officers answered, Never man spake like this man.

47. Then answered them the Pharisees, Are ye also deceived?

48. Have any of the rulers or of the Pharisees believed on him? [49]

50. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51. Doth our law judge any man, before it hear him, and know what he doeth?

52. They answered and said unto him, Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet.

53. And every man went **** *his own way home.*

INTERPOLATIONS—37. cried. 38. on me, as the Scripture hath said, out out of his belly shall flow rivers of living water 39. But, for the Holy Ghost was not yet given; because that Jesus was not yet glorified. 49. But this people who knoweth not the law are cursed. 53. unto his own house.

CHAPTER VIII.

JESUS went unto the mount of Olives.

2. And early in the morning he came again into the temple, and all the people came unto him; and he sat down and taught them.

3. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4. They say unto him, Master, this woman was taken in adultery, in the very act.

5. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8. And again he stooped down, and wrote on the ground.

9. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more, *and many similar things did he for unfortunate women.*

12. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14. Jesus answered and said unto them, Though I

bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15. Ye judge after the flesh; I *** *do not.*

16. And yet if I judge, my judgment is true: for I am not alone but ** *from* the Father that sent me.

17. It is also written in your law, that the testimony of two men is true.

18. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21. Then said Jesus again unto them, I go my way, and ye shall seek me, and *if ye seek me not ye* shall die in your sins: whither I go, ye cannot come.

22. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23. And he said unto them, Ye are from beneath; I am from above: ye are of this world: I am not of this world.

24. I said therefore unto you, that ye shall die in your sins: for if ye believe *me* not ****, ye shall die in your sins.

25. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

26. I have many things to say and to *** *reveal to* you: he that sent me is true; and I speak to the world those things which I ** *received* of him.

INTERPOLATIONS—15 judge no man. 16. I and. 24. that I am he. 26. judge of, but, have heard.

NOTES—20. The treasury in which he spoke to a few, was a place in the temple where the offerings and collections were kept.

27. They understood not that he spake to them of the Father.

28. Then said Jesus unto them, When ye have ** *destroyed* the Son of man, then shall ***** *it be known whom I am*, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

29. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30. As he spake these words, many believed on him.

31. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35. And the servant abideth not in the house forever: but the * *truth* abideth ever.

36. If the * *truth* therefore shall make you free, ye shall be free indeed.

37. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38. I speak that which I have ** *received from* my Father: and ye *profess to* do that which ye have ** *received from* your father.

39. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye are Abraham's children ye * *should* do the works of Abraham.

40. But now ye seek to kill me, a man that told you the truth, which I have ** *received from* God: this did not Abraham.

INTERPOLATIONS—28. lifted up, ye know that I am he. 35. Son. 36. Son. 38. seen with, seen with. 39. would. 40. heard of.

41. *******. Then said they to him, ******; we have one Father, even God.

42. Jesus said unto them, If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me.

43. Why do ye not understand my speech? ** *Although* ye * hear my words. [44]

45. ** *When* I tell you the truth, ye believe me not. [46]

47. He that is of God heareth God's words; ye therefore hear them not, because ye **** *do not seek your heavenly Father.*

48. Then answered the Jews, and said unto him, Say we not, well that thou art a Samaritan, and hast a devil?

49. Jesus answered, I have not a devil; but I honor my Father, and ye *** *understand me not.*

50. And I seek not mine own glory: ******* *I seek only to do his will who judgeth* wisely.

51. Verily, Verily, I say unto you, If a man keep my saying, he shall never see * *spiritual darkness and death.*

52. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53. Art thou greater than our father Abraham, which is dead, and the prophets *who* are dead: whom makest thou thyself?

54. Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that he is your God:

55. Yet ye have not known him; but I know him:

INTERPOLATIONS—Ye do the deeds of your father. We be not born of fornication. 43. even because, cannot. 44. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45. And because. 46. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 47. are not of God. 49. do dishonour me. 50. there is one that seeketh and judgeth. 51. death.

and if I should say, I know him not, I * *should* be a liar like unto you: but I know him, and keep his * *commands.*

56. Your father Abraham rejoiceth to see my day: and he * *sees* it, and * *is* glad.

58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham, was ** *the spirit that speaks through me.*

59. Then ****** *some raised their sticks to strike* at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAPTER IX.

AND as Jesus passed by, he saw a man who was blind from his birth.

2. And his disciples asked him, saying, Master, who did sin, this man or his parents, that he was born blind? [3]

3. Jesus answered, *I know not whether this man sinned or his parents, but the work of God may be made manifest in him.*

4. I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5. As long as I am in the world, I ** *bring* light * *to* the world.

6. When he had thus spoken, he spat on ********** *some clay and anointed the* eyes of the blind man with the clay,

7. And said unto him, Go, wash in the pool of Siloam, (*****). He went his way therefore, and washed, and came seeing.

INTERPOLATIONS—55. shall, saying. 56. saw, was. 58. I am. 59. took they up stones to cast. 3. Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 5. am the, of. 6. the ground, and made clay of the spittle, and he anointed the. 7. (which is by interpretation, Sent.)

NOTES—58. This was a candid statement of his inspiration. I was informed by St. John with the sanction of Jesus that the spirit mentioned, who spoke through him was a very ancient spirit from Arabia—a great teacher, of whom there is on earth no record or recollection.

8. The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9. Some said, This is he: others said, He is like him: but he said, I am he.

10. Therefore said they unto him, How were thine eyes opened?

11. He answered and said, A man that is called Jesus * *used* clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12. Then said they unto him, Where is he? He said, I know not.

13. They brought to the Pharisees him that aforetime was blind.

14. And it was the sabbath day when Jesus * *used* the clay, and opened his eyes.

15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20. His parents answered them and said, We know that this is our son, and that he was born blind:

INTERPOLATIONS—11. made. 14. made.

21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22. These words spake his parents because they feared the Jews; for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23. Therefore said his parents, he is of age; ask him.

24. Then again called they the man who was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26. Then said they to him again, What did he to thee? How opened he thine eyes?

27. He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29. We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30. The man answered and said unto them, Why herein is a marvelous thing, that ye know not whence he is, and yet he hath opened mine eyes.

31. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33. If this man were not of God, he could do nothing.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36. He answered and said, who is he, Lord, that I might believe on him?

37. And Jesus said unto him, thou hast * seen him, and it is he that talketh with thee.

38. And he said, Lord, I believe. And he worshipped him.

39. And Jesus said, ** I ** *came* into this world, that they which see not, might see; *********.

40. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41. Jesus said unto them, If ye were * *ignorant*, ye should have no sin: but now ye say, We * *understand;* therefore your sin remaineth. [1]

CHAPTER X.

JESUS went forth into the outskirts of Jerusalem, and spoke to those who gathered around him making himself known as the shepherd of those who harkened unto him, saying,

2. * He that entereth in by the door is the shepherd of the sheep.

3. To him the porter openeth; and the sheep hear his voice: and calleth his own sheep by name, and leadeth them out.

4. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6. This parable spake Jesus unto them; but they understood not **** *that* which he spake unto them.

7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the * *shepherd* of the sheep. [8]

INTERPOLATIONS—37. both. 39. For judgment, am come, and that they which see might be made blind. 41. bliud; see. 1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2. But. 6. what things they were. 7. door.

9. I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find * *the truth with me.* [10]

11. I am the good shepherd: the good shepherd giveth his life for the sheep.

12. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth and the wolf catcheth them, and scattereth the sheep.

13. The hireling fleeth, because he is a hireling, and careth not for the sheep.

14. I am the good shepherd, and know my sheep, and am known of mine.

15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17. Therefore doth my Father love me, because I ** *give* my life, ****** *to this work.* [18]

19. There was a division therefore again among the Jews for these sayings.

20. And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, these are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22. And it was at Jerusalem the feast of the dedication *was held*, and it was in winter.

23. And Jesus walked in the temple in Solomon's porch.

24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

INTERPOLATIONS—8. All that ever came before me are thieves and robbers: but the sheep did not hear them. 9. pasture. 10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 17. lay down, that I might take it again. 18. No man taketh it from me, but I lay it down of myself, I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

25. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

25. But ye believe not, because ye are not of my sheep, as I said unto you.

27. My sheep hear my voice, and I know them, and they follow me:

28. And I give unto them eternal * *light;* and they shall never perish, neither shall any man pluck them out of my hand.

29. My Father, which gave them me, is greater than all; and ********** *none can take them from me.* [30]

30. *I give the light from my Father.*

31. Then the Jews took up * *their staffs* again to * *strike* him.

32. Jesus answered them, Many good works have I shown you from my Father; for which of those works **** *would ye strike me?*

33. The Jews answered him, saying, For a good work we*** *would not strike thee;* but for blasphemy; and because that thou, being a man, makest thyself God.

34. Jesus answered them, is it not written in your law, I said, Ye are * *of God?*

35. If he called them * *of God,* unto whom the word of God came, and the Scripture cannot be broken;

36. Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37. If I do not the works of my Father, believe me not.

38. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is ****** *with me.*

39. Therefore they sought again to take him; but he escaped out of their hand,

INTERPOLATIONS—28. life. 29. no man is able to pluck them out of my Father's hand. 30. I and my Father are one. 31. stones, stone. 32. do ye stone me? 33. stone thee not. 34. gods? 35. gods. 38. in me, and I in him.

40. And went away again beyond Jordan into the place where John at first baptized; and there he abode, *with the fishermen who were his friends.*

41. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

42. And many believed on him there.

CHAPTER XI.

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2. (It was that Mary which afterward anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4. When Jesus heard that, he said, This sickness is not unto death, **********.

5. Now Jesus loved Martha, and her sister, and Lazarus.

6. When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7. Then after that saith he to his disciples, Let us go into Judea again.

8. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9. Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10. But if a man walk in the night, he stumbleth, because there is no light in him; *yet he who hath the spiritual light within him may walk at night as by day, without stumbling for the inner light shining through the darkness, maketh clear the way.*

INTERPOLATIONS—4. but for the glory of God, that the Son of God might be glorified thereby.

11. These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12. Then said his disciples, Lord, if he sleep, he shall do well, for they thought that he had spoken of taking rest in sleep. [13]

14. Then said Jesus unto them plainly, Lazarus is dead.

15. And I am glad for your sakes that I was not there, to ********** *detain him, for now ye shall see the power of the spirit:*

16. Then said Thomas, who is called Didymus, unto his fellow disciples, Let us also go, that we may *** *see these wonders.*

17. Then when Jesus came, he found that he had lain * *ready for* the grave four days already.

18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19. And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

INTERPOLATIONS—15. the intent ye may believe; nevertheless let us go unto him. 16. die with him. 17. in.

NOTES—18. Careless or ignorant critics have suggested that the author of this gospel was not aquainted with the geography of Palestine, but I have been unable to discover any error. As to the distance of Bethany from Jerusalem Chambers' Cycl. says very incorrectly it was three miles. The map in my bible shows it a little less than a mile. Fifteen Jewish furlongs (stadion) are 9101¼ feet, nearly 800 less than English measure. When St. John was asked as to the distance he said it was about a mile and three quarters, which would be just 138¾ feet more than the 15 furlongs of the gospel—(less than a fourth of a furlong).

The bible has had much microscopic criticism like that of flies crawling over a painting, from critics whose moral nature was too passive or myopic to perceive that it was a gigantic picture of the universal Hell and Hell god, with no variation from its fires, except at the gloomy little patch where human fuel is being reared for the flames, and the little gallery for spectators who are entertained by the groans of heretical patriots and philosophers who objected to Neronean tyrants and sacerdotal impostures. The British bishops in heaven laughing in sacred joy at Washington in hell do not shock the moral sense of learned biblical students.

21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.
22. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.
23. Jesus saith unto her, Thy brother shall rise again.
24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
25. Jesus said unto her, I * *bring* the resurrection, and the life: he ********** *that receiveth shall live:*
26. And whosoever liveth and believeth in me shall never die. Believest thou this?
27. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.
28. And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.
29. As soon as she heard that, she arose quickly, and came unto him.
30. Now Jesus was not yet come into the town, but was in that place where Martha met him.
31. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.
32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.
33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,
34. And said, Where have ye laid him? They say unto him, Lord, come and see.
35. Jesus wept.
36. Then said the Jews, Behold how he loved him!

INTERPOLATIONS—25. am, that believeth in me, though he were dead, yet shall he live.

37. And some of them said, Could not this man, who opened the eyes of the blind, have caused that even this man should not have died?

38. Jesus therefore again groaning in himself cometh to the * *body*. It was *in* a cave, and a stone lay ** *against the entrance*.

39. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

49. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41. Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand and foot in graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.

INTERPOLATIONS—38. grave, upon it.

49. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all.

50. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51. And this spake he not of himself: but being high priest that year, *and under an evil spiritual power* he prophesied that Jesus should die for that nation; [52]

53. Then from that day forth they took counsel together for to put him to death.

54. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55. And the Jews' passover was nigh at hand; and many went out of the country up to Jerusalem, before the passover, to purify themselves.

56. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, ** will *he* not come to the feast.

57. Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should show it, that they might take him.

INTERPOLATIONS—52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. 56. that he.

NOTES—54. The city of Ephraim was about twelve miles northeast of Jerusalem, and four miles from Bethel in Judea—a convenient refuge for Jesus and his disciples. He well knew that he was doomed and could not escape without fleeing from the country. He would have been well received in Persia by Hated; but he had a far more perfect prescience of his doom than Lincoln had within 24 hours of his asssasination. He told his disciples what he expected, and that he would appear to them after his death, as he did. There was no death to him—there is none to those who agree with him in their inmost soul. The time is near when the writer will realize this in the joy of a new birth. The death of Jesus was necessary to teach and to confirm his disciples, and he nerved them to a similar heroism—the divine heroism of love. May this volume be instrumental in enlightening the apostles of the next century.

CHAPTER XII.

THEN Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.

4. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5. Why was not this ointment sold for three hundred pence, and given to the poor? [6]

7. Then said Jesus, Let her alone: against the day of my burying hath she kept this, *but being grateful hath used it now.*

8. For the poor always ye have with you; but me ye have not always.

9. * *Many* people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10. But the chief priests consulted that they might put Lazarus also to death;

11. Because that by reason of him many of the Jews went away, and believed on Jesus.

12. On the next day * *many* people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

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INTERPOLATIONS—6. This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein. 9. Mach. 12. much.

13. Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14. And Jesus, when he had found a young ass, sat thereon; ****, [15, 16]

17. The people * that * *were* with him when he called Lazarus out of his grave, and raised him from the dead, ** *went before him.*

18. For this cause the people also met him, ** *as* they *had* heard that he had done this miracle.

19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20. And there were certain Greeks among them that came up to worship at the feast:

21. The same came therefore to Philip, who was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit;

INTERPOLATIONS—14. as it is written, 15. Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. 16. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that there things were written of him, and that they had done these things unto him. 17. therefore, was, bare record. 18. for that.

NOTES—13. The enthusiastic following of Jesus by the Jews was due mainly to their expectation of a delivering conquering Messiah, and partly to his love and kindness to the common people—among a very few to a profound religious sentiment. But it did not enlist the aristocracy and the priesthood, for those two classes have in all ages of the world, as today, been the the enemies of the reformer. This expectation of the Jews appears in the Old Testament and in the writings of Josephus, Tacitus and Suetonius. It is a curious fact however that the conqueror to be born in Judea appeared in the emperor Vespasian who destroyed Jerusalem. The kind of Messiah the Jews expected appeared in Bar-Cochba, who called himself the Son of a Star claiming great miracles, and led them to their destruction in war with Rome A. D. 130—135—and destruction of Jerusalem.

25. ********; and he that *giveth* his life in this world shall keep it unto life eternal.

26. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor. [27, 28]

28. *Father, glorify thy name. Then came what seemed to be a loud voice from Heaven and many heard the words, Thou art glorified in spirit and shall be glorified again.*

29. The people therefore that stood by, and heard it *as a loud voice*, said that it thundered: and others said, An Angel spake to him.

30. Jesus answered and said, This voice came not because of me, but for your sakes. [31, 32, 33, 34]

35. *****, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36. While ye have light, believe in the light, that ye may be the children of light. **********.

37. But though he had done so many miracles before them, ** *many* believed not on him.

[38, 39, 40, 41]

42. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:

INTERPOLATIONS—25. He that loveth his life shall lose it; hateth. 27. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. 28. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. 31. Now is the judgment of this world: now shall the prince of this world be cast out. 32. And I, if I be lifted up from the earth will draw all men unto me. 33. This he said, signifying what death he should die. 34. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35. Then Jesus said unto them. 36. These things spake Jesus, and departed, and did hide himself from them. 37. yet they. 38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? 39. Therefore they could not believe, because that Esaias said again, 40. He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. 41. These things said Esaias, when he saw his glory, and spake of him.

NOTES—28. Luke was present and says that he heard this spiritual voice, which was heard by many others.

43. For they loved the praise of men more than the praise of God.

44. Jesus ** *then* said, He that believeth in me, believeth not in me, but in him that sent me.

45. And he that seeth me seeth him that sent me.

46. I am come a light into the world, that whosoever believeth ** *in my work* should not abide in darkness.

47. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to * *help* the world. [48]

49. For I have not spoken of myself; but of the Father which sent me, he gave me a commandment, what I say, and what I should speak. [50]

CHAPTER XIII.

NOW before the feast of the passover, when Jesus * *felt* that his hour was * *nigh* that he should depart out of this world unto the Father, having loved his * *disciples* which were in the world, he loved them unto the end. [2, 3]

4. **** And supper being ended, *he rose* and laid aside his garments; and took a towel **** *to use.*

5. **** *And then poured* water into a basin, and began to wash the disciples' feet, and to wipe them with the towel ****.

INTERPOLATIONS—44 cried and. 46. on me. 47. save. 48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. 50. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. 1. knew, come, own. 2. the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4. He riseth from supper, and girded himself. 5. After that he poureth, wherewith he was girded.

NOTES—1. Jesus said, "if any man desire to be first, the same shall be last of all and servant of all" (Mark IX, 35), and in washing the feet of his disciples he enforced the lesson of a love as tender as a mothers—a spirit of service instead of domination. The apostate church reversed all this: For its central purpose was to attain despotic authority like that of an army. The strife and quarrels of its bishops, ending sometimes in bloodshed, make a disgraceful history.

6. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7. Jesus answered and said unto him, ******* *Thou knowest not the significance of what I do;* but thou shalt know hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, if I wash thee not, thou hast no part with me.

9. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. [10]

10. Jesus saith to him, *Ye need not attend to hands and head as ye are clean.* [11]

12. So after he had washed their feet, and had taken his garments, and ** *sat* down again, he said unto them, Know ye what I have done to you?

13. Ye call me Master and Lord: and ye say well; for so I am.

14. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15. For I have given you an example, that ye should do as I have done to you.

15. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17. If ye know these things, happy are ye if ye do them.

18. I speak not of you all: I know whom I have chosen: but ******, He that eateth bread with me hath lifted up his heel against me.

19. Now I tell you before it come, that when it is come to pass, ye may believe that I ** *foreknew it.*

20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiv-me receiveth him that sent me.

21. When Jesus had thus said, he was troubled in

INTERPOLATIONS—7. What I do thou knowest not now. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11. For he knew, who should betray him, therefore said he, Ye are not all clean. 12. was set 18. that the Scripture may be fulfilled. 19. am he.

spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22. Then his disciples looked at one another, doubting of whom he spake.

23. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25. He then lying on Jesus' breast saith unto him, Lord, who is it?

26. Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he dipped the sop he gave it to Judas Iscariot, the Son of Simon.

27. And after the sop * *the evil thought* entered into him. Then said Jesus unto him, That thou doest, do quickly.

28. Now no man at the table knew for what intent he spake this unto him.

29. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or that he should give something to the poor.

30. He then, having received the sop, went immediately out; and it was night. [31, 32]

33. *When he was gone out Jesus said*, Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come, so now I say to you,

34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35. By this this shall all men know that ye are my disciples, if ye have love to one another.

36. Simon Peter said unto him, Lord whither goest thou? Jesus answered him, Whither I go, thou canst

INTERPOLATIONS—27. Satan. 31. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. 32. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

not follow me now; but thou shalt follow me afterwards.

37. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

39. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, ********** *thou shalt yet deny me.*

CHAPTER XIV.

LET your heart not be troubled; ye believe in God, believe also in me.

2. In my Father's * *home* are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may be also.

4. And whither I go ye know, and the way ye know.

5. Thomas saith unto him, Lord, we know not whither thou goest; how can we * *teach* the way?

6. Jesus saith unto him, I * *teach* the way, the truth, and the life: no man cometh unto the Father, but by * *that way.*

7. If ye had known me, ye should have known my Father also; and from henceforth ye know him and have * *realized* him.

8. Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and yet thou hast not known me, Philip? he that hath seen me hath seen the * *Father's works;* and how sayest thou then, Show us the Father?

10. Believest thou not that I am * *with* the Father, and the Father * *with* me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. [11]

INTERPOLATIONS—38. The cock shall not crow till thou hast denied me thrice. 2. house. 5. know. 6. am, me. 7. seen. 9. Father 10. in, in.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13. And whatsoever ye shall ask in my name, that will I *assist ye to* do, that the Father may ***** *come into the life of man.* [14]

15. If ye love me, keep my commandments.

16. And I will pray the Father, and he shall give you ** *the spirit*, that * *it* may abide with you forever:

17. Even the spirit of the truth; * *which* the world cannot receive, because it seeth * *it* not, neither knoweth * *it*: but ye know * *it*; for * *it* dwelleth with you, and shall be in you.

18. I will not leave you comfortless: I will come to you.

19. Yet a little while, and the world seeth me no more; but ye *will* see me: *******.

20. ***** *Then shall ye* know that I am in my Father, ye in me, and I in you.

21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22. Judas, not Iscariot, saith unto him, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24. He that loveth me not keepeth not my sayings: **********.

25. These things have I spoken unto you, being yet present with you.

INTERPOLATIONS—11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 13. be glorified in the Son. 16. another Comforter, he. 17. whom, him, him, him, he. 19. because I live, ye shall live also. 20. At that day ye shall. 24. and the word which ye hear is not mine, but the Father's which sent me.

26. But the Comforter, ** the Holy * *Spirit*, * *which* the Father will send in my name, * shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28. Ye have heard how I said unto you, I go away and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: ******.

29. And now I have told you before it come to pass, that, when it come to pass, ye might believe.

[30, 31, 1, 2, 3]

CHAPTER XV.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no no more can ye, except ye abide in me.

5. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. [6]

7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and ****** *I will assist you.*

8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9. As the Father hath loved me, so have I loved you: continue ye in my love.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

INTERPOLATIONS—26. which is, Ghost, whom, he. 28. for my Father is greater than I. 30. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence. 1. I am the true vine, and my Father is the husbandman. 2. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. 3. Now ye are clean through the word which I have spoken unto you. 6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7. it shall be done unto you.

12. This is my commandment, That ye love one another, as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

14. Ye are my friends, if ye do whatsoever I command you.

15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. [16]

17. These things I command you, that ye love one another.

18. If the world hate you, ye know that it hated me before it hated you. [19]

20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21. But all these things will they do unto you **** *on my account*, because they know not him that sent me. [22, 23, 24, 25]

26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, * *it* shall testify of me:

27. And ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER XVI.

THESE things have I spoken unto you, that ye should not be offended.

2. They shall put you out of the synagogues: yea,

INTERPOLATIONS—16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. 19. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 21. for my name's sake. 22. If I had not come and spoken unto them, they had not sin; but now they have no cloak for their sin. 23. He that hateth me hateth my Father also. 24. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. 25. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. 26. he.

the time cometh, that whosoever killeth you will think that he doeth God service.

3. And these things will they do unto you, because they have not known the Father, nor me.

4. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5. But now I go my way to him that sent me; and ********* because I have said these things unto you, sorrow hath filled your hearts. [6]

7. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter * *may* not come unto you, but if I depart, I will ** *bring it* unto you. [8, 9, 10, 11]

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when *, the Spirit of truth, is come, ********** *it will guide you into all truth and show you things to come.* [14]

15. All things that the Father hath are ********** **** *for his children in this world, and may be expressed in the lives of men.*

15. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18. They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

INTERPOLATIONS—6. none of you asketh me, Whither goest thou? 7. will, send him. 8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9. Of sin, because they believe not on me; 10. Of righ eousness, because I go to my Father, and ye see me no more; 11. Of judgment, because the prince of this world is judged. 13. he, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. 14. He shall glorify me: for he shall receive of mine, and shall show it unto you. 15. mine: therefore said I, that he shall take of mine, and shall show it unto you.

19. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of what I said, A little while, and ye shall not see me: and again, a little while and ye shall not see me.

20. Verily, verily, I say unto you, That ye shall weep and lament, but ** *others* shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

21. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. [23, 24]

25 These things have I spoken unto you in * *parables*: but the time cometh, when I shall no more speak unto you in * *parables*, but I shall show you plainly *** *by the spirit*.

26. At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you:

27. For the Father himself loveth you, because ye have loved me, and have believed that * *my spirit* came * from God.

28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29. His disciples said unto him, Lo, now speakest thou plainly, and speakest no * *parable*. [30]

31. Jesus answered them, Do ye now believe?

32. Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and

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INTERPOLATIONS—20. the world. 23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. 24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. 25. proverbs, proverbs, of the Father. 27. I, out 29. proverb. 30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

shall leave me alone: and yet I am not alone, because the * *spirit* is with me.

33. These things I have spoken unto you, that * *through* me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

CHAPTER XVII.

THESE words spake Jesus, and lifted up his eyes to heaven and said, Father * *my* hour hour is * *nigh*; glorify ********* *the truth that it may also glorify thee in its works.* [2, 3]

2. As thou hast given * power *to truth that it may reveal eternal life to as many as will receive it.*

4. I have *** *brought thy truth to* the earth: I have finished the work which thou gavest me to do. [5, 6, 7, 8, 9, 10, 11, 12, 13]

14. 14. I have given * *to those who have received* thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. [16]

17. Sanctify them through thy truth: thy word is the truth. [18, 19, 20, 21, 22, 23, 24]

INTERPOLATIONS—32 Father. 33. in. 1. the, come. thy Son, that thy Son also may glorify thee: 2. him, over all flesh, that he should give eternal life to as many as thou hast given him. 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. 4. glorified thee on. 5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was 6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. 7. Now they have known that all things whatsoever thou hast given me are of thee. 8. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. 9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10. And all mine are thine, and thine are mine; and I am glorified in them. 11. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 12. While I was with them in the world I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. 13. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14. them. 16. They are not of the world, even as I am not of the world. 18. As thou hast sent me unto the world, even so have I also sent them into the world. 19. And for their sakes I sanctify myself, that they also might be sanctified trough the truth. 20. Neither pray I for these alone, but for them also which shall believe on me through their word;

25. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast hast sent me.

26. And I have declared unto them thy name, and *they* will declare it; that the love wherewith thou hast loved me may be in them and I in them.

CHAPTER XVIII.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where there was a garden, into the which he entered, and his disciples.

2. And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6. As soon then as he had said unto them, I am he, they ******* *drew back and consulted together.*

7. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way.

[9, 10, 11]

INTERPOLATIONS—21. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22. And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23. I in them, and thou in me, that they may be made perfect in one; and that the word may know that thou hast sent me, and hast loved them, as thou hast loved me. 24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 6. went backward, and fell to the ground. 9. That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. 10. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. 11. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12. Then the band and the captain and officers of the Jews took Jesus and bound him,

13. And led him to Annas first; for he was Father in law to Caiaphas, who was the high priest that same year.

14. Now Caiaphas was he, who gave counsel to the Jews that it was expedient that one man should die for the people.

15. And Simon Peter followed Jesus, and so did another disciple, *whose name was John:* that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17. Then said the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18. And the servants and officers stood there, who had made a fire of coals, for it was cold; and they warmed themselves: And Peter stood with them, and warmed himself.

19. The high priest then asked Jesus of his disciples, and of his doctrine.

20. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22. And when he had thus spoken, one of the officers which stood by ********** *said*, Answerest thou the high priest so?

23. Jesus answered him, If I have spoken evil,

INTERPOLATIONS—22. struck Jesus with the palm of his hand, saying. 23. the evil: but if well, why smitest thou me?

bear witness of ** *it, but if not, why questioneth thou me?* [24]

25. And *as* Simon Peter stood and warmed himself, * *the offiicer* said * unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

26. One of the servants of the high priest, ******** said, Did not I see thee in the garden with him? *and Peter denied again.* [27]

28. Then they led Jesus from Caiaphas unto the hall of judgement: and it was early; and they themselves went not into the jndgement hall, lest they should be defiled; but that they might eat the passover.

29. Pilate then went unto them, and said, What accusation bring ye against this man?

30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee?

31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death. [32]

33. Then Pilate entered into the judgement hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34, Jesus answered him, Sayest thou this thing of thyself, or did others tell of me?

35. Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: What hast thou done?

36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

INTERPOLATIONS—24. Now Annas had sent him bound unto Caiaphas the h'gh priest. 25. They, therefore. 26. being his kinsman whose ear Peter cut off, saith. 27. Peter then denied again; and immediately the cock crew. 32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

37. Pilate therefore said unto him, Art thou a king then? Jesus answered, ******* *They say that I claim to be a king, but* to this end I was born, and for this cause came into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no fault in him at all. [39,40,1,2,3]

CHAPTER XIX.

4. Pilate therefore ***** *said* unto them, behold, I I bring him forth to you, that ye may know that I find no fault in him.

5. Then came Jesus forth, **********. And Pilate saith unto them, Behold the man!

6. When the chief priests therefore and the officers saw him, they cried out saying, Crucify him, crucify him. Pilate said unto them, Take ye him and crucify him: for I find no fault in him.

7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8. When Pilate therefore heard that saying, he was the more * *troubled.*

9. And went again into the judgement hall, and * *said* unto Jesus, Whence art thou? But Jesus gave him no answer.

INTERPOLATIONS—37 Thou sayest that I am a king. 39. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? 40 Then cried they all again, saying, Not this man but Barabbas. Now Barabbas was a robber 1. Then Pilate therefore took Jesus and scourged him. 2. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, 3 And said, Hail, King of the Jews? and they smote him with their hands 4. went forth again, and saith. 5 wearing the crown of thorns, and the purple robe. 6. saith. 8. afraid. 9 saith.

NOTES—37. Pilate was accustomed to defeat Jewish fanatical uprising, and if Jesus had ever claimed to be a god he would have had no hesitation in condemning him, and his enemies would have made that the chief or sole accusation. But even the Roman forgery did not attribute to him any such claim—nor did the apostolic Christians believe that doctrine.

10. Then said Pilate unto me? knowest thou not that I have power to crucify thee, and have power to release thee? [11]

11. Jesus answered, *I fear no power but God.*

12. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.

13. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement seat in a place called the Pavement, but in the Hebrew, Gabbatha.

14. And it was the preparation of the passover, and about the sixth hour: and saith unto the Jews, Behold your King!

15. But they cried out, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

16. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

17. And he bearing his cross went forth into a place called the place of skulls, which is called in the Hebrew, Golgotha:

18. Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

21. Then said the chief priests of the Jews to Pilate, Write not, The king of the Jews; but that he said, I am King of the Jews.

22. Pilate then answered, What I have written I have written. [23, 24]

INTERPOLATIONS—11. Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

25. Now there stood by the cross of Jesus his mother, * his mother's sister, Mary the wife of Cleophas, and Mary Magdelene.

26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son.

27. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home, *outside of the city.*

28. After this, Jesus knowing that all things were now accomplished, ******, saith, I thirst.

29. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. [30]

30. When *they offered this he bowed his head and swooned, and when he had swooned a soldier applied to his nostrils a sponge wet with pungent fluids, which revived him a little, and he lingered in a state of exhaustion until long after the ninth hour, when he cried with a loud voice, and yielded up the Spirit as it was growing dark.*

31. The Jews therefore, because it was the* *custom* that the bodies should not remain upon the cross on the sabbath day, (for the sabbath day was a high day,) besought Pilate that their legs might be broken and that they might be taken away.

32. Then came the soldiers at dusk, and brake the legs of the first, and of the other which was crucified with him.

INTERPOLATIONS—23. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout 24. They said therefore among themselves, Let us not rend it but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. 25 and. 28. that the Scripture might be fulfilled. 30 Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. 31. preparation.

NOTES—25. Cleophas was a man of wealth, but exceedingly spiritual. He was the brother of Joseph.

27. St. John and St. Mary spent some months there before his going on his mission. Then she retired to her home on Mt. Olivet in a retired place between two and three miles outside of the city.

33. But when they came to Jesus, and saw he was dead already, they brake not his legs.

[34. 35, 36, 37]

38. And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

39. And there came also Nicodemus, (which at the first came to Jesus by night,) and brought *a large quantity of* a mixture of myrrh and aloes, *****.

40. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41. Now in the place where he was crucified there was a garden; and in the Garden a new sepulchre, wherein was never man yet laid.

42. There laid they Jesus therefore because of the Jew's preparation day; for the sepulchre was nigh at hand.

INTERPOLATIONS—34. But one of the sold ers with a spear pierced his side, and forthwith came there out blood and water 35. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. 36. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. 37. And again another Scripture saith, They shall look on him whom they pierced. 39. about a hundred pound weight.

NOTES—42. As to the crucifixion and resurrection, it has often been said by critics that the gospels disagree. But they all agree that Jesus rose from the sepulchre on Sunday morning and appeared among the disciples Sunday evening and that his body lay in the grave Saturday (the Jewish Sabbath) where it had been placed the preceding evening Friday, the preparation day. It is clear therefore that his crucifixion was on Friday, and his arrest after supper was Thursday night, which was the last supper they had together, and was followed by his memorable washing of the feet, the value of which lesson seems to have been appreciated only by John who recorded it. It is clear therefore that the last supper was taken in anticipation of the passover, and not on the day of the passover. Jesus said Thursday morning that it was two days to the day of passover. That he had the last supper with his disciples on unleavened bread and wine Thursday evening, is in accordance with his character; for he had no regard for mere Jewish ceremonial, which his gospel superseded, and never taught his disciples to follow it. The antiquated fictions concerning the garden of Eden fall of man, wrath of God, his hatred of witchraft, the active agency of the devil, stories of Joshua and Jonah, and the six day creation of the world and burning hell he totally ignored—substituting true religion, and for this he was crucified. But all forms of prevalent superstition, were welcome to the Roman conspiracy that destroyed Christianity and based their Roman church upon fictions repudiated by Christ.

CHAPTER XX.

THE first day of the week cometh Mary * early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. *And Mary when she first came saw a young man standing at the door of the sepulchre, who said, the body of Jesus has been removed.*

2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the body of Jesus out of the sepulchre, and we know not where they have laid him.

3. Peter therefore went forth, and that other, and came to the sepulchre, *and Mary came with him.*

4. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre, *and Mary came with him.*

5. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped up together in a place by itself.

8. Then went in also **** *John, who* came first to the sepulchre, and he saw, and believed. [9]

10. Then the disciples went away again unto their own home, *outside of the city.*

11 But Mary stood without at the sepulchre weeping and she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

[12, 13, 14]

INTERPOLATIONS—1. Magdalene. 8. that other disciple, which. 9 For as yet they knew not the Scripture, that he must rise again from the dead. 11. and as she wept, she stooped down, and looked into the sepulchre. 12. And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14. And when she had thus said.

15. Jesus * *said* unto her, * *Mother*, why weepest thou? ***? She, supposing him to be the gardener, * *said* unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus * *said* unto her, Mary. She turned herself, and * *said* unto him, Rabboni; which is to say, Master.

17. Jesus * *said* unto her, touch me not; for I am not yet ascended to my father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18. Mary * came and told the disciples that she had seen Jesus, and that he had spoken these things unto her.

19. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and * *said* unto them, Peace be unto you.

20. And when he had so said, he showed unto them his hands and his body. Then were the disciples glad, when they saw him.

21. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so I send you.

22. And when he had said this, he breathed on them, and * *said* unto them, Receive ye the Holy * *Spirit.* [23]

24. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen Jesus. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, *******, I will not believe.

INTERPOLATIONS—15. saith, Woman, whom seekest thou? saith. 16. saith, saith. 17. saith. 18. Magdalene. 19. saith. 22. saith, Ghost. 23. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. 25. and thrust my hand into his side.

26. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in their midst, and said, Peace be unto you.

27. Then * *said* he to Thomas, Reach hither thy finger, and behold my hands; **********; and be not faithless, but believing.

28. And Thomas answered and ******** exclaimed Jesus! My God!

29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30. And many other signs did truly Jesus in the presence of his disciples which are not written in this book.

31. But these are written, that ye might believe that Jesus is the Christ from God; and that believing ye might have * *light* through ** *him.*

CHAPTER XXI.

AFTER these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself.

2. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the Sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4. But when the morning was now come, Jesus

INTERPOLATIONS—27. saith, and reach hither thy hand, and thrust it into my side. 28. said unto him, My Lord and my God. 31. life, his name.

NOTES—30. We should not expect such a narrative of incidents occurring near nineteen centuries ago as we would of occurrences of the present century, but the sketch given in the narrative of St. John shows the spiritual power displayed.

stood on the shore, but the disciples knew not that it was Jesus.

5. Then Jesus saith unto them, Children have ye any meat? They answered him, No.

6. And he said unto them, Cast the net on the right side of the ship and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7. Therefore that disciple whom Jesus loved saith unto Peter, It is Jesus. Now when Simon Peter heard that it was Jesus, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8. And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net * *for* fishes.

9. As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10. Jesus said unto them, Bring of the fish which ye now have caught.

11. Simon Peter *then* went up, and drew the net to land full of great fishes, a hundred and fifty and three: and although there were so many, yet was not the net broken.

12. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was Jesus.

13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

INTERPOLATIONS—8. with.

NOTES—13. Luke mentions that when he appeared among the disciples in Jerusalem he ate of fish and honey comb. That materalized spirits act like the living and may eat and drink has often been demonstrated in spiritual seances. Mr. Wm. Foster of Providence, R. I., relates a seance with Mrs. Allen from 8 P. M. to 3. A. M. in which fifty or more spirits appeared, the ladies wearing very elegant dresses. He says "the spirits all ate and drank with us, partaking however in small quantities." These things are continually happening, and the rich dresses dematerialize like the spirit forms.

15. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, thou knowest that I love thee. He saith unto him, Feed my sheep.

17. He * *said* unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my Sheep.

18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19. This spake he, signifying ******* *his fate in old age.* And when he had spoken this, he * *said* unto him, Follow me.

20. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, which is it that betrayeth thee?

21. Peter seeing him saith to Jesus, and what shall this man do?

22. Jesus saith unto him, If I will that he* *wait* till I come *in Spirit*, what is that to thee? follow thou me. [23]

24. This is the disciple which testifieth of these things, and wrote these things: ********.

25. And there are also many other things which Jesus did. **********, *which have never beeh recorded.*

INTERPOLATIONS—17. saith. 19. by what death he should glorify God saith. 22. tarry. 23. Then went this saying abroad among the brethren that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? 24. and we know that his testimony is true. 25. the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

NOTES—25. As to the "many other things" which Jesus did before and after his death, I have received information from the Disciples which I do not think it necessary to add to the gospels, for they were not written to show strange marvels to the seekers of wonders but for the introduction of divine love and wisdom, by the record of the noblest example that has appeared on earth.

FINAL NOTES—*Errors of Commentators*—Commentators upon the gospel of John have been entirely misled by supposing this canonical gospel in the Testament the production of one author, instead of being as it is an original gospel, crammed with interpolations, of which there are no responsible authors, all being anonymous. It is unnecesary to notice their conjectures and errors as they have never seen the true gospel and hence many think it could not have been written by John.

But objections have been made on the ground that the author could not have been a Jew, because he did not know the geography of Palestine, in which John was a resident. Waite says "the author speaks of Aenon near to Salim in Judea; also of Bethany beyond Jordan, and of "a city of Samaria called Sychar." If there were any such places, they were strangely unknown to other writers." In this Waite has been misled by other critics. It is easy to show on the map Aenon near Salim, where John located it, near the Jordan convenient for baptizing. He did not place it in Judea. John does not locate Bethany beyond Jordan, but states its exact distance, fifteen furlongs from Jerusalem. Sychar is where he states it, but it is now more commonly called Schechem.

"Even the birthplace of John himself, Bethsaida or Julias, is assigned to Galilee, when it was situated in another country." This mistake alone is fatal to the authority of the gospel." In this statement Waite was misled by Hug. John was a Galileean, and Bethsaida his home, was in Galilee. Bethsaida Julias is another place, on the east side of the Jordan, nearly five miles to the Northeast of John's home. John labored over thirty years in Palestine outside of Jerusalem and has given me the names of nineteen places in which he presented Christianity.

Waite says "The gospel of John stands alone. It has every mark of being an original gospel, while the synoptics are compilations." This is true as to John's; though the others are not entirely compilations.

John wrote for himself only, and informs me that he had no copies of the other gospels. It is unfortunate that he relied entirely on oral teaching and did not write a historical book, and leave it in a place of safety, where it could have escaped the power of the Roman church, which destroyed everything that could enlighten the people and expose their forgeries. They destroyed more than a hundred thousand manuscripts to bring on the Dark Ages that benighted Europe for more than a thousand years.

They resisted the mission of John at Rome under Domitian in the first century, and as soon as his gospel appeared at the beginning of the second century, they embezzled and concealed it, published a caricature of it at the ending of the second century, and so thoroughly concealed every evidence of its authorship that the intelligent majority of critics are sure that John was not its author—or in other words that the canonical gospel was a Roman fraud.

That the three other canonical gospels were Roman frauds is readily conceded by learned theologians, not in the plain language that would be used concerning legal or literary impostures, but in the modest confession that they cannot find any proof that they were written during the lives of the apostles by the pretended authors, or as the Rev. J. T. Sunderland expressed it in his candid book on the Bible they had no authors in the sense in which we use that word, but were mere compilations, and the greatest theologian of Germany, Prof. Schliermacher, maintains that the

THE EPIPHANIES OF JESUS.

I am instructed to say that of the epiphanies of Jesus (now called materializations) the narrative of St. John is the most correct.

The gospels have not been changed to make them entirely correct and consistent, but only to bring them back as nearly as possible to the original manuscripts which are like all faithful historical memoranda that have been written under disadvantages by men of no literary training or favorable opportunities, honest but not accurate records of events and conversations. Their resemblance with differences shows that they are the honest testimony of different witnesses, whose opportunities of information were different.

John recognizes three appearances to the disciples—twice among the eleven in Jerusalem and at the sea of Galilee, but does not describe the appearance to himself and Peter on the road to Emmaus just preceding the appearance to the eleven in the city, which however, is fully described by Luke and mentioned by Mark. He correctly describes the appearance at the

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gospel ascribed to Luke was compiled by somebody out of thirty six different manuscripts, and yet theologians continue to show their *reverence for the anonymous*—not anonymous wisdom or virtue—but an anonymous compilation into one self-contradictory book, of the substance of all the fictions of Paganism current a thousand years before the Christian era, concerning the origin of man and fabulous manifestations of the Divine power.

Why these absurd anonymous compilations should have been adored for eighteen centuries as the word of God, even long after their disastrous effects on civilization and liberty have been endured, is the question that the twentieth century will ask with emphasis from all concerned in prolonging the reign of ignorance and falsehood—the triumph of priest-craft over Christianity.

tomb to Mary the mother, which is incorrectly described by Matthew, Mark and Luke, and the appearance at the sea of Galilee, to which Matthew incorrectly alludes, and which Mark and Luke do not mention.

John states the sudden appearance to the eleven on the Sunday evening and the skepticism of St. Thomas when he came in, and Luke also describes the same Sunday evening meeting, and his satisfying their doubts that he was a substantial body instead of a phantasm, showing his hands and feet and eating broiled fish and honey comb. An interpolation in Luke adds that he led them out as far as Bethany blessed them and disappeared, which no one else mentioned. Mark speaks of his appearance in the morning and to the two disciples (John and Peter) going to Emmaus which they reported to the others the same evening when they came in, and *afterward* appearing to the eleven at meat, rebuking their skepticism and giving instructions; which would coincide with the meeting reported by John eight days later — Monday evening — when he taught them. This second meeting with the disciples is not mentioned by Matthew and Luke. The disciples were not with Jesus so much as commonly supposed, and had to learn from conversation what they did not witness (especially Mark and Luke) and the record must be preserved as originally written, as far as possible, whatever may have been its imperfections. I believe it is nearly correct, but we could not assume that the memory of all details recorded is infallible for 18 centuries.

There were five epiphanies altogether, one at the tomb, two to the disciples in Jerusalem, one on the road to Emmaus and one at the sea of Tiberias.

"And many other signs truly did Jesus in the presence of his disciples which are not written in this book" says John--some of which are related in the memoirs.

THE MONDAY EVENING MEETING mentioned by St. John has never been described in any publication. St. James the brother of John, described it to me as follows:

"The disciples had met informally hardly knowing for what, and were vaguely expecting some message, when as they were quietly talking together, Jesus suddenly appeared in the center of the room: They were at first amazed and astonished, but soon felt at home and it seemed very natural to be with him again.

"He was with us over an hour, conversing and instructing us. He admonished us against holding any hatred against the Jews, and desired us to continue our work as it had been carried on before his change, and that we should not confine ourselves to Jews or Gentiles, but teach all that we could benefit, to reach all nations.

"It was his great desire that we should reach out and spread the teaching as widely as possible. He admonished us against taking up our abode with the rich, desiring us to seek the humbler class, as through them we could accomplish greater good.

"He taught us the universal brotherhood of love —that every soul was a divine emanation, and as such could never be lost in oblivion. Though the soul might be sunk in degradation it still retains the divine spark, which might be kindled and cherished into a glow of hope and peace and purity, and taught to reach up to the Father.

"We should not pass by any, high or low, but give them the blessing of God's love, teach them there was a higher and brighter life beyond this; these were the thoughts we were to give to humanity, which he gave us in a voice not quite so strong as in life, but retaining as much magnetism, and even a greater soul expression than in life.

"Though he realized the faithlessness of mankind and the dark future, he urged us to resist actively

and admonished us repeatedly to continue steadfast in the cause.

"His fear was that we might become discouraged by perseeution and difficulties, and give up our work, but we must be steadfast in the work, however hard our mission."

THE ROMAN THEOLOGY IN THE CANONICAL GOSPEL OF ST. JOHN.

When we look critically to find the real meaning of the *canon'cal* Gospel of St. John, we are embarrassed by finding two contradictory and irreconcilable meanings—one borrowed from the teachings of Christ, the expression of love, reverence and wisdom, and another borrowed from nearly all the Pagan nations of antiquity, and the two blended as closely as possible, but still like a patchwork quilt easily separated and traced to their sources. but it would require an extensive essay to trace the Paganism of the Romanized gospels to their ancient sources.

The crafty interpolations and corruptions of the Gospel of St. John which were probably prepared by TRICOLEUM where designed to show that Christ (mystically signified by "the Word") instead of being the inspired teacher of a heavenly religion was really God, and was the creator of all things but was mysteriously called the "only-begotten" son of his Father, and "in the bosom of his Father"—though the same being who denied all this in Jerusalem—contradictory propositions being the canonical fashion.

The primitive Christians believed nothing of this, and some of their churches lasted over fourhundred years, bearing the names of Nazarenes and Ebionites, and Christ himself continually contradicted it, describing himself as having no power but what was given him by the Father, so often and so positively that we

make him a persistent liar by accepting the doctrine of the Trinity, interpolated in this gospel—a doctrine of Pagan origin. The Egyptian oracle said to king Thulis "First *God*, afterward the WORD, and with them the Holy Spirit; all these are of the same nature, and make but one whole, of which the power is eternal:" This is the very doctrinal expression which was plagiarized by the Roman Cabal, and it was the common doctrine of antiquity.

"The most astonishing development of the old religion of Egypt was in relation to the Logos or *Divine Word*, by whom all things were made, and who though from God was God."—Bonwick on Egyptian Belief.

The same idea runs though the ancient Trinities of many nations, variously expressed; and as these Pagan speculations were substituted for the religion of Jesus to make a Roman church, the early Fathers could well say as they did, that their religion was very ancient, being only a *new name* for Paganism. It was really a Romanized Paganism, containing baser elements than the ancient Pagans had invented. It was able to assume the name of Christianity only because Christianity was extinct, its teachers and its followers dead, its brief records suppressed by concealment and *its history lost*—the history which is now recovered, as Jesus believed it would be.

Chapter III declares belief in the Jesus of theology essential for human salvation, as all mankind are doomed to destruction, and belief in Jesus alone can save them, and this belief must be accompanied by baptism. The "wrath of God abideth" on all who do not *believe* the Jesus of the Trinity—who is the eternal God, the creator of all, yet is deputized by the Father God with plenary power (because he loves him) and "sent" to the earth, endowed with "authority to execute judgment" for "all that are in their graves" shall hear his voice and shall *come forth* "to the resurrection of life" or "unto the resurrection of damnation."

As to the time when the dead shall come from their graves to be sent to hell (for it seems all who died before his advent must go that way as they were under "the wrath of God" and had no opportunity of escape by belief in Jesus before he appeared) the date is not given in this gospel, but it is elsewhere said that it would occur in the presence of *that generation*, and the same statement is given in the Pauline forgeries.

How the Father God who sends the Son God to earth while he remains in the heavens, and who *confers* plenipotentiary powers on the Son, because he loves him can be one and the same person, theology cannot explain, but the deputy God is made to say that he comes in his Father's name, and he promises not to accuse hearers before the Father, and he repeatedly protests that he has no power in himself but accomplishes what he does by the aid of his Father, and "came down from heaven not to do mine own will, but the will of him that sent me." Thus there are two distinct wills, one controlled by the other and without independent power. How can two persons be more distinct?

The Father God allows no liberties with himself. He is the terror of the Universe; but the Son God is to have his flesh eaten and his blood drunk by all who escape damnation. Not only shall they drink his blood, but "rivers of living water" shall "flow" out of their bellies — a peculiar performance which no theologian has explained as nothing very nice or vital ever comes from the belly—a modern writer would prefer to say the bosom, but the church has been satisfied for eighteen centuries that divine wisdom prefers the word belly, "*de gustibus non disputandum*"—no disputing about taste.

So entirely subordinate and dependent is the Son God that when he is about to be crucified he begs the Father God to save him, and dies complaining that the Father God has deserted him. He never assumes

any independent dignity or creative power but allows the Devil to carry him about, and says, "I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say and what I should speak," "Even as the Father said unto me, so I speak."

His position is always subordinate. He says "I will pray the Father and he shall give you another comforter." "I am not alone because the Father is with me." "My Father is greater than I."

"I have given unto them the words which thou gavest me."

"I came out from thee and they have believed that thou didst send me."

"Neither came I of myself but he sent me."

"Father save me from this hour."

As a teacher he presents a beautiful system of love, but as a theological character he insults his mother, for his theological character is masked malignity.

God is represented as showing his love by giving the world a chance to avoid his own eternal wrath by believing in the God-man. But the mission of Jesus seems to be only a bait to capture sinners for hell, as he says they would be free from sin if they had not heard of him, but he also says "This people who knoweth not the law are cursed." This divine love is much like the love of the cat playing with the mouse, or the tiger stepping aside from his prey. The Roman theology assures us there are very few that will escape hell, and a very fashionable form of it assures us that hell is paved with infant skulls; and the mission of the God-man is evidently a trap to catch more fuel for hell, as he says "If I had not come and spoken they had not had sin. If I had not done among them the works which none other man did, they had not had sin"— so it was very unfortunate for them that he came to have them convicted.

Although the Father "loveth the Son and hath given all things into his hand," this amiable Son-god

assures us that the wrath of God abideth on all who do not believe him a God when he is as easily killed as other men. If the theological Jesus had possessed any God-like power he displayed a cunning malignity in concealing it to convince everybody that he was a mere mortal impostor in claiming divinity like Schweinfurth, the Illinois impostor Christ. He did not even claim that his healing was miraculous, as he said his followers would do the same; but professed to be able to go up to heaven miraculously.

The theological Jesus claims that Moses wrote about him in the Old Testament but it really makes no reference to him, and whatever it contains was certainly not written by Moses.

He is presented as proving his divinity by walking on the sea, which we now know is a *transcorporeal* power that others possess also; but they destroy this claim by allowing his actual promise to remain in the gospel, that his followers would do all that he did—which was a great oversight in the Roman theology. It did not revise the gospel sufficiently to expunge his true and honest statements of his character as an inspired teacher. To a critical observer the canonical gospel is a mass of contradictory statements.

The assertion that his followers would gain eternal life by eating his flesh and drinking his blood is so impudent an appeal to credulity that it must remain as a monumental lesson to future ages concerning the slow progress of evolution from idiotic superstitions. Had Jesus ever uttered such insanities in Jerusalem he would have become an object of contempt even to his disciples and probably have been mobbed. But the careless scribes allowed his promise to remain in the gospel that the thief on the cross who had neither drunk his blood nor been baptized would meet him in paradise without any delay, which annihilates the whole imposture, showing that we may go to heaven as soon as we die.

In this melancholy illustration of superstition we

are required to believe that the absolute creator of the entire universe so far as the ignorant writers knew it, appeared as a helpless ignorant man to be slapped, *scourged*, insulted and nailed up until dead, which is just as probable as that one of the stars should fall to the earth and become a little mud puddle; for God is infinitely beyond the reach comprehension of man—unchangeable forever. The whole Roman Theology suggesting that a Jew cowhided God Almighty as an impostor is a marvelous combination of blasphemy and idiotic falsehood, which could never have originated except from the maximum profligacy of Rome under Nero, where as Tacitus said—"everything impure and everything atrocious is welcomed"—Caligula and Nero being honored as Gods. No conception of God could be too low, too absurd or to cruel for such a state of society.

Aside from its absurdities the literary execution of the canonical gospel is very poor when compared with the authentic copy. A critical comparison of the two is instructive.

The remarkable childishness or silliness of the last verse of the canonical gospel of John attracts but little notice, yet as it is a test of the intellectual and moral character of the Roman compilers, it is worthy of notice.

It suggests that if the other things which Jesus did were described the world would not contain the books that would be written.

Seriously, if ten pages were devoted to each day of the three years of his mission to tell of his other doings they would make but eleven thousand pages, easily packed in a small trunk or valise.

Whether we call this verse a specimen of mendacity, imbecility or imposture, what are we to think of a church which presents such a statement as a sacred record in a divine book, and of the stubborn fanaticism which continues to call it the infallible word of

God. Can there be any greater blasphemy than to attribute to the Deity the authorship of all the literary trash and fictions of the canonical Testament by which the true record of the great teacher has been defaced.

To carve out from the record of Christ in the gospel of John all this debasing material as St. John has dictated is now a finished task for which the Christians of future centuries will be grateful.

The Christian life that will carry us to higher spheres and will bring their influence to earth is clearly shown in this gospel of the beloved disciple, in which we see the perfect love of him who washed his disciples' feet to teach them humility and placed his permanent veto of disapprobation on all who forget brotherhood to accumulate wealth.

The true gospel is a profound but simple statement of God as the eternal law of the Universe, invisible to material man and incomprehensible to the gross mind but not foreign to our sphere of life, for he is the life of the Universe in its spiritual and material realms, from whom all other life begins and toward whom all other life ascends by the eternal law of progress, reaching the heavenly mansions to which Jesus went to prepare a place for his disciples and to which the good are ever thus welcomed to realms which in their magnificent beauty and charm seem incredible when described to those who have not beheld them from afar, as gifted souls sometimes have a glimpse even from earthlife, and as their pure inhabitants are ever ready to describe them to willing listeners.

And this is the true knowledge of our grandest estate which Jesus called his disciples to reveal to them when they were with him alone, and which the celestial world is eager to reveal to-day.

This gospel shows how he toiled, sustained by a grand inspiration from a higher world which gave him so great a flow of moral and physical strength and penetrating discernment—such an elevation of

nature as overpowered those near him for he was greatest those who were nearest.

It shows that his great labor was to elevate men to the sphere of divine love, not by appealing to their credulity or exciting their superstition, which he so carefully avoided, never dealing in the marvelous, but trying to inspire that loving and grateful reverence for God as the source of all happiness and that patient forbearing love for all mankind as one indissoluble brotherhood, in which no true brother should ever seek domineering power and ostentation or should devote himself to hoarding wealth instead of seeking the welfare of all.

He carefully avoided the fabulous superstitions which excite Pagan idolatry but leave man grovelling in ignorance and animalism, to present instead that moral and spiritual elevation which brings man into the divine sphere and realizes heaven on earth, and entirely forbids the Pharisaic vanity which abandons brotherhood to obtain familiarity with God.

The reverse of all this in the history of the church shows its abandonment of Christ and its adherence to the sphere of selfishness which seeks power, wealth and ostentation, in the midst of widespread suffering.

The true gospel overflows with love, the false gospel with malignity; in the latter God blinds and misleads the people to destruction, and Jesus comes to inflict blindness on them, and to threaten them with the vengeance which he will return in the clouds to inflict ☞ on that generation. If such language had been uttered or proved before Pilate he would not have considered him innocent.

The absolute sincerity of Jesus was recognized by all, and his absolute unselfishness and freedom from visionary speculation or morbid views of life entitle him as a teacher to our implicit confidence. He believed what he taught.

He taught no hermit life, no wandering beggar life, no neglect of common prudence and the common

duties of life—no gloomy view of life as a sphere of evil from which we should try to escape to reach Nirvana. He taught men to make their heaven now and here, by surrendering all selfishness and seeking the welfare of all, and the same very practical view was enforced by his half-brother St. James but totally reversed in the Pauline forgeries, which substituted creedal speculation for religion and made it the great question, the bloody battle ground of the church to which everything else was subordinate whether Jesus Christ was of similar substance to the Father-God or of exactly the same substanee—to be correct on that question would excuse a life of crime in the early centuries when the church controlled the empire and showed its destitution of Christianity by a profligacy which the modern church would not tolerate.

They who by the soul's deep intuition perceive and feel the heavenly character of Christ, which is fairly portrayed in the Gospel of St. John, will find in his sphere profound satisfaction and spiritual strength to sustain them through life, assist in every duty, and help them to bring into this world the life and light of eternity.

APPENDIX.

CHRISHNA AND CHRIST.

BHAGAVAT PURANA.	GOSPELS OF THE INFANCY.
CHRISHNA.	CHRIST.
Was believed to be God incarnate, by a miraculous conception.	Was believed to be God incarnate, by an immaculate conception.
Was born in a dungeon.	Was born in a cave.
At the time of his birth, the walls of his chamber were illuminated.	The cave was filled with a great light, and seemed like a glorious temple.
At the time of his birth, a chorus of devatas, or angels, saluted the new-born infant.	At the time of his birth, a chorus of angels saluted the new-born infant.
Of royal descent.	Of royal descent.
As soon as born, had the power of speech. (According to Baldæus, Chrishna, immediately when born, conversed with his mother, soothing and comforting her.)	As soon as born, spoke to his mother, informing her of his divine character, his origin and destiny.
Cradled among shepherds.	Cradled among shepherds.
Cansa, the ruler of the country, fears the loss of his kingdom, and seeks the life of the infant.	Herod, the ruler of the country, fears the loss of his kingdom, and seeks the life of the infant.
The child is carried away by night and concealed in a remote region.	The child is carried away by night, and concealed in a remote region.
Cansa is wroth, and issues an order for the slaughter of all young children, throughout his kingdom.	Herod is wroth, and issues an order, for the slaughter of all the children in Bethlehem, from two years old, and under.
Has a combat with, and subdues a huge serpent in his infancy.	Has several combats with serpents; overcomes them and drives them out of persons possessed.
The serpent vomits streams of fire from his mouth and nostrils.	In one case, these issued forth, from of his swaddling clothes, flames and burning coals, and fell on the head of the serpent.
Performs many miracles in his infancy and boyhood.	Performs many miracles in his infancy and boyhood.
While a boy, raises the dead to life.	While a boy raises the dead to life.
While a boy, strikes dead, persons who have offended him.	While a boy, strikes dead, persons who have offended him.

Was preceded by his elder brother, Ram, who was his associate in the work of purification, and was hurried away as soon as born, to escape the decree of Causa.	Was preceded by John the Baptist, who was sent into the wilderness, to escape the decree of Herod
Lived at Mathurea.	On his visit to Egypt, in his childhood, stopped at a place called Maturea. This name it afterward retained.
One of his first miracles was curing a leper.	Among the first miracles, was the curing of lepers.
While a boy, is chosen by the other boys as their king.—[Baldæus.]	While a boy, is chosen by the other boys as their king.
Learns all the sciences in one day and night.	While a boy, teaches the doctors and philosophers in the temple, the whole circle of the the sciences.

"This remarkable parallel (says Judge Waite) leaves no doubt that one of the narratives was drawn upon in the construction of the other." The Gospel of the Infancy is recognized by evangelical writers as appearing early in the second century and is therefore an obvious *plagiarism* from the Hindoo original which appeared more than a thousand years earlier. In fact the story of Chrishna may be found "in the Sanskrit dictionary compiled more than 2000 years ago." The canonical gospels which appeared at Rome near the end of the second century interpolated so much of the Hindoo story (though less than the Gospel of the Infancy) as to make it most probable that they borrowed direct from the Gospel of the Infancy, incorporating with it the Egyptian and Persian forms of Paganism.

There are more than fifty parallels between the canonical gospels and the history of Chrishna, and there is an equally close parallel with the history of Buddha and his doctrines, for Buddha was a character much nearer to the type of Jesus Christ. There are over fifty close parallelisms in language and thought between Buddhism and canonical gospels. But Buddhism is free from the malignity, the hate, the terrorism and priestly ambition of the bible.

The true life of Jesus is the simple yet wonderful story of an inspired teacher in humble life with hum-

ble followers of marvelous devotion and heroism, presenting nothing incredible and unreasonable, whose religion soon disappeared when his apostles died, but in its simplicity, its loveliness, its wisdom and heroism is the noblest expression the world has seen of pure religion.

Buddha, in higher rank, and with more spiritual surroundings founded a religion which has been grandly successul, and been little adulterated, but has been lavishly adorned with myth and fiction. He advanced beyond the Brahminisn of the priests as Jesus advanced beyond the priesthood of Judaism. But the Roman conspiracy which sought to combine all successful religions or theologies, incorporated so much of the language, the myths and the fictions of Buddhism with the religion of Jesus as to make it look incredible, before they debased it with the doctrine of divine malignity. They counterfeited Buddhism so closely that we cannot compare the two systems without seeing that the Roman system was a wholesale plagiarism.

The truth is that Buddha and Jesus were the greatest reformers the world has seen, and in their ethics they were of course parallel, because they reached pure religion. But Buddhism was infinitely superior to the Roman religion of the canonical gospels, and if Buddhism could have superseded the Roman-born church, it would be fortunate for mankind, for this benevolent religion, which has reached four hundred millions has never been propagated by the sword, which has carried the Roman despotism around the world. The Hindoos tolerated the Christianity carried to India by St. Thomas, one of the twelve disciples—but Romanism made war on it.

But in comparing Buddha with Jesus, both entitled to rank as saviors, science compels me to prefer Jesus, for his religion was far more hopeful, practical and heroic. He was not led by sensitive feeling and pessimistic ideas to shrink from contact with the world,

because of its evils, which was the fundamental error of Buddha, but believed in going forth to conquer evil by the power of love and persuasion.

He did not, like Buddhists, immerse himself in mythic speculations as to Re-incarnation Nirvana and Karma which have no foundation in science, but understood correctly the material world and the spiritual world, in which "many mansions" are prepared for mortals, to which he was going to prepare for his disciples, and from which he received the visits of Moses and Elias.

To him the higher world was the realm of a heavenly father entitled to our deepest love, and of angels with whom we are to associate, while to Buddha it was a mystery, a vast dim inane, of which he neither knew the value and laws nor the dwellers, and from which he drew no inspiration. Though corrupted by his followers, his religion was the highest type that a sensitive man could attain without spiritual knowledge of the higher world, guided by benevolence and justice.

The wisdom of Jesus furnished a perfect guide for this life and the next, with a perfect model in him, of heroic courage and womanly tenderness of sympathy.

But he was too far above the human race to survive in ancient barbarism, and I love him for his martyrdom in presenting the divine truth which he soon realized was only a beacon light for future ages, a guide for a remote age and a remote country. He foresaw that Christianity was not for the people of that age.

It is unfortunate that he did not write, and his discourses in the temple are lost, but perhaps his writings would have been suppressed like those of his apostles, and they could not have conveyed the spiritual power that belonged to his voice and held the profound attention and respect of a race ruled by bigotry.

ERRATA.

The reader will kindly excuse several inevitable typographical errors in this volume, as it was published under great difficulties while the author from physical prostration was confined to the house and overtaxed by labors to which his strength was inadequate.

The second volume of "Primitive Christianity" has been prepared like the first, under great difficulties of every kind, and though the author delights to correspond with his friends and receive their letters, he is entirely unable to maintain such correspondence and has been confined to the house for ten months by nervous exhaustion. He hopes they will excuse any apparent neglect which is unavoidable.

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Buchanan, Jos. Rodes

Primitive Christianity

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